



THE

# HISTORY

Of the Present

# STATE

# Ottoman Empire.

CONTAINING

The MAXIMS of the Turkish Polity, the most Material Points of the Mahometan Religion, their Sects and Hereses, their Convents and Religious Votaries.

Their MILITARY DISCIPLINE,
With an Exact Computation of their Forces both

by Sea and Land
Illustrated with divers Pieces of pture representing
the variety of Habits amongst the Turks.

#### IN THREE BOOKS.

By PAUL RICAUT Elgi

Late Secretary to his Excellency the Earl of Winchelfea, Embassador Extraordinary for His Majesty Charles II. &c. to Sultan Mahomet Han the Fourth, Emperor of the Turks) now Consul of Smyrna, and Fellow of the Royal Society.

The Fifth Edition, Corrected and Enlarged by the Author.

LONDON: Printed by T. N. for John Starkey at the Mitre within Temple-Bar, 1682.

you the Blessing of your Princes favour, and the Reputation, as well abroad as at home, of an Eminent and Dexterous Minister of State.

It were a great Presumption in me to offer any Observations of my own in the Courts of Christian Princes to the test of your Lordships Experienc and Judgment, who not only is acquainted with the Customs and Manners, but penetrates into the Defigns, and knows the Cabinet-Councels of Neighbouring Principalities, with whom our divided World may possibly be concerned; but perhaps without disparagement to your Lordships profound Wisdom, or over-value of my own abilities, I may confidently draw a rude Scheme before your Lordship, of the Turkish Government, Policies, and Customs; a Subject which Travellers have rather represented to their Country-men, to supply them with discourse and admiration, than as a matter worthy the consideration, or concernment of our Kings or our Governours.

It hath been the happy fortune of the Turk to be accounted barbarous and ignorant; for upon this perswasion Christian Princes have

laid

laid themselves open and unguarded to the greatest danger; contending together for or. Palm of Land, whilst this puissant Eneminath made himself Master of whole Provinces, and largely shared in the rich and

pleasant Possessions of Europe.

This contempt of the Turk on one fide, caused the Emperor to be so backward in opposing that Torrent of the Ottoman Force, which in the first year of the late War broke in upon him; and the suspition of designs from France on the other, altered the Resolutions and Councils of the Emperor for prosecution of the War, which then running favourably on the Christian part, was no less then with the astonishment of the whole World, and of the Turks themselves, on a sudden understood to be clapt up with Articles of a disadvantageous Peace; admiring to see the Emperor give a stop to the current of his Victories, and relinquish the Game with a lucky hand. But this will feem no Riddle to those who penetrate Affairs with the same Judgment that your Lordship doth, and consider the unfirm condition the House of Austria was in, by a daily ectpecta-A 4 tion

yon of the death or fall of so main a Basis of of longst the Princes of the Empire, the Strague of the Rhine, the French practices to rnake the Duke of Enguyen King of Poland, and the extravagant demands of the French and Rhinish League for Winter-quarters, and places of strength, not only in Hungary, but also in Styria, and the adjacent places; and at the same time look on the Factions in Hungary, and a confiderable Army of French in the bowels of Germany, who were suppofed in those parts to have rather come with design to overawe the next Diet, and force the German Princes to elect the French King for King of the Romans, than with fincere and simple intentions of opposing themselves to the Enemy of the Faith: For then it will appear, that the best use the Emperor could make of his good success, was moderation in Victory, and reconciliation with his powerful Enemy. And hereupon Earl Leisle being dispatched for Extraordinary Embaffador from his Imperial Majesty, to the Grand Signior; though the Turk was elevated with the thoughts of the necessity

the Christians had of a Peace, did yet so happily manage his Charge and Employment, as created in the Turks an extraordinary reverence towards his Person, and obtained such Honours and Treatments from them, as the Turkish Court never bestowed before on the Emperors, or any other Christian Embassador; extorting this Complement from the great Visier, That he was more satisfied the Emperor had sent so braze and illustrious a Person, than if he had Sought to reconcile his Affections with a hundred thousand Dollars more of Present. And to do justice to this worthy Person, he hath brought a reputation to the British Nation, above any in our Age, whose Vertues and Industry have acquired the highest Trusts and Preferments in Foreign parts; and done the same honour to his King, under whom he was born a Subject, as to the present Emperor and his Ancestors, under whom he is, and hath always been a faithful Minister; having deserved so eminently for saving the whole German Empire from the Treason of Wallestein, by his own single act of bravery, (a story notoriously known to all the World)

as can never in gratitude be forgot by that Nation, nor want its due Record and place

in the History of that Country.

The speculation of what is contained in this following Discourse may seem unworthy of your Lordships precious hours, in regard of that Notion of Barbarity with which this Empire is stilled; yet the knowledge hereof will be like a Turquoise, or some other Jewel set within the Rose of those many Gems of your Lordships Wisdom and Vertues.

This Present, which I thus humbly confecrate to your Lordship, may be termed barbarous, as all things are, which are differenced from us by diversity of Manners and Custom, and are not dressed in the mode and fashion of our Times and Countries; for we contract prejudice from ignorance and want of familiarity. But your Lordship, who exactly ponderates the weight of humane Actions, acknowledges reason in all its habits, and draws not the measures of Occonomy or Policy from external appearances or effects, but from the fundamental and original Constitutions; so that your Lordship

Lordship will conclude, that a People, as the Turks are, Men of the same composition, with us, cannot be so savage and rude as they are generally described; for ignorance and grossness is the effect of Poverty, not incident to happy men, whose spirits are elevated with Spoils and Trophies of so many Nations.

Knowing (My Lord) that this Work which I have undertaken is liable to common censure, I have chosen to shrowd my name under the Patronage of your Lordship, to protect me from the ill-understanding and mis-conceptions of our Countrymen, both at home and abroad: against which I doubt not but to be sufficiently armed in all parts where I travel, when the countenance your Lordship affords me, is joined to the authority of his Excellency the Earl of Winchelsea, his Majesties Embassador Extraordinary, now actually Resident at Constantinople, my ever honoured Lord; to whom I read, a long time before published to the World, the greatest part of this following Treatise; and as I received his favourable approbation, and affent to the verity of most matters herein contain-

ed;

ed; so I must ingenuously confess to have been beholding to that quick and refin'd Genius of his, who often rectified my Mistakes, supplied me with Matter, and remembred me of many material Points, which I might otherwise have most unadvisedly omitted: And his Excellency knowing that in his absence this Book might want a favourable Patron, left me to my felf to feek out one, who might concur with him in the same innocent defence. And as (My Lord) you are a publick person, and, under our Gracious Sovereign, are one of those Generous Spirits which have espoused the common Interest of the Nation; so I presume on this present occasion not to want your protection also in a single capacity: For which excess of favours I shall ever pray for the exaltation of the greater glory of your Lordship, and for ever acknowledge my self,

My Lord,

Your Lordships most humble, most Faithful, and most devoted Servant.

PAUL RICAUT.

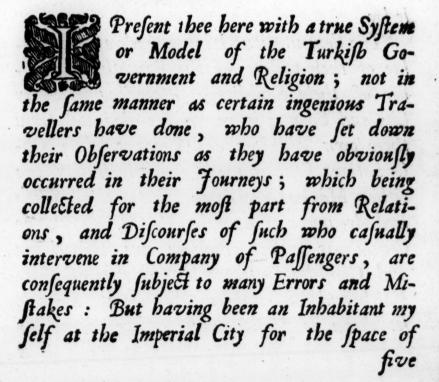
#### THE

## EPISTLE

TO THE

## READER.

Courteous Reader,



## The Epistle to the Reader.

five years, and assisted by the advantage of considerable Journeys I have made through divers parts of Turky, and qualified by the Office I hold of Secretary to the Earl of Winchelsea Lord Embassador, I had opportunity by the constant access and practice with the chief Ministers of State, and variety of Negotiations which passed through my hands in the Turkish Court, to penetrate farther into the Mysteries of this Polity, which appear so strange and barbarous to us, than hasty Travellers could do, who are forced to content themselves with a superficial knowledge.

The Computations I have made of the value of their Offices, of the strength and number of their Souldiery, according as every City and Country is rated, are deduced from their own Registers and Records. The Observations I have made of their Polity, are either Maxims received from the Mouth and Argument of considerable Ministers, or Conclusions arising from my own Experience and Considerations. The Articles of their Faith and Constitutions of Religion, I have set down as pronounced from the Mouth of some

## The Epistle to the Reader.

fome of the most learned Doctors and Preachers of their Law, with whom for Money or Presents I gained a familiarity and appearance of friendship. The Relation of the Seraglio, and Education of their Youth, with divers other matters of Custom and Rule, were transmitted to me by several sober Persons, trained up in the best Education of the Turkish Learning; and particularly, by an understanding Polonian, who had spent nineteen years in the Ottoman Court.

If (Reader) the Superstition, vanity, and 'ill foundation of the Mahometan Religion feem fabulous, as a Dream, or the fancies of a distracted and wild Brain, thank God that thou wert born a Christian, and within the Pale of an Holy and an Orthodox Church. If the Tyranny, Oppression, and Cruelty of that State, wherein Reason stands in no competition with the Pride and Lust of an unreasonable Minister, seem strange to thy Liberty and Happiness, thank God that thou art born in a Country the most free and just in all the World; and a Subject to the most indulgent, the most gracious of all the Princes of the Universe; That thy Wife, thy Children, and the Fruits of thy Labour can be called

Z

e

b

r

e

r

The Epistle to the Reader.

led thine own, and protected by the valiant Arm of thy fortunate King: And thus learn to know and prize thy own freedom, by comparison with Forreign Servitude, that thou mayst ever bless God and thy King, and make thy Happiness breed thy Content, without degenerating into wantonness, or desire of Revolution. Farewel.

THE

THE

## MAXIMS

OFTHE

## Turkish Polity.

BOOK I.

#### CHAP. I.

The Constitution of the Turkish Government being different from most others in the World, hath need of peculiar Maxims, and Rules, whereon to establish and consirm it self.



Have begun a Work which seems very full of difficulty and labour; for to trace the sootsteps of Government in the best formed and moulded Commonwealths (such as are supported in ted with Reason and with Religion) mare remained to with Reason and with Religion mare remained to the sound such that the sound

is no less then to unriddle and resolve a Mystery. How. Hor. For as a Commonwealth, by many Authors, hath 14. Ode Lib. 12. not been unaptly compared to a Ship, in divers re-

ferent in mare re novi flu-Elms, Hor.

spects.

a

O

0

n

h

O

spects, and proper Allegories; so principally the small impression or sign of track, the floating habitation leaves behind it on the Sea, in all the traverses it makes, according to the different winds to attain its Port, is a lively emblem of the various motions of good Government, which by reason of circumstances, times, and multiplicity of chances and events, leaves little or no path in all the Ocean of humane affairs.

But there must be yet certain Rules in every Government, which are the foundations and Pillars of it; not subject to the alteration of time, or any other accident; and so essential to it, that they admit of no change, until the whole model of Polity fuffer a Convulsion, and be shaken into some other form; which is either effected by the new Laws of a Conqueror, or by intestine and civil Revolutions. Of fuch Maxims as these, (obvious to all who have had any practice in the Ottoman Court ) I have made a Collection, subjoying to every head some reflections and confiderations of my own, which at my leifure hours I have weighed and examined, bringing them (according to the proportion of my weak judgment and ability) to the measure and test of Reason and Virtue; as also to a similitude, and congruity with the Maxims of other Empires, to which God hath given the largest extent of Dominion.

But indeed when I have confidered feriously the contexture of the Turkish Government, the absoluteness of an Emperor without Reason, without Virtue, whose Speeches may be irrational, and yet
must be Laws; whose Actions irregular, and yet examples; whose Sentence and Judgment, if in matters of the Imperial concernment, are most commonly corrupt, and yet decrees irresistable: When
I consider what little rewards there are for Virtue,
and no punishment for profitable and thriving Vice;

how

I.

the

bi-

er-

at-

10-

of

nd

of

oit;

er

of

er

n-Of

d

a i-

i-

ıg

ık

of

1-

h

le

t

**(-**

-

1-

n ,

how Men are raised at once by adulation, chance. and the fole favour of the Prince, without any Title of noble Blood, or the motives of previous deferts. or former testimonies and experience of parts or abilities, to the weightiest, the richest, and most honourable charges of the Empire; when I consider how short their continuance is in them, how with one frown of their Prince they are cut off; with what greediness above all people in the World, they thirst and haste to be rich, and yet know their treafure is but their fnare; what they labour for is but as Slaves for their great Patron and Master, and what will inevitably effect their ruine and destruction. though they have all the arguments of faithfulness, virtue, and moral honesty (which are rare in a Turk) to be their advocates, and plead for them. I consider many other things of like nature, ( which may more at large hereafter be discoursed of) one might admire the long continuance of this great and vast Empire, and attribute the stability thereof without change within it felf, and the increase of Dominions and constant progress of its Arms, rather to some super-natural cause, then to the ordinary Maxims of State, or Wisdom of the Governors, as if the Divine Will of the All-knowing Creator, had chosen for the good of his Church, and chastisement of the fins and vices of Christians, to raise and support this mighty people. Mibi quanto plura Tacis. 1. 3. recentium seu veterum revolvo, tanto magis Indibria rerum mortalium cundis in negotiis observantur.

But that which cements all breaches, and cures all those wounds in this Body politick, is the quickness and severity of their justice, which not considering much the strict division and parts of distributive and commutative, makes almost every crime equal, and punishes it with the last and extremest chastissement, which is death; I mean those which have relation

B 2

to

n

t

t

(

a

to the Government, and are of common and publick interest. Without this remedy, which I lay down as a principal prevention of the greatest disorders, this mighty body would burst with the poison of its own ill humours, and soon divide it self into several Signories, as the ambition and power of the Governors most remote from the Imperial Seat administred them hopes and security of becoming absolute.

In this Government, feverity, violence, and cruelty are natural to it, and it were as great an error to begin to loofe the reins, and eafe the people of that oppression to which they and their fore-fathers have fince their first original been accustomed, asit would be in a Nation free-born, and used to live under the protection of good Laws, and the Clemency of a virtuous and Christian Prince, to exercise a Tyrannical power over their Estates and Lives, and change their Liberty into servitude and flavery. The Turks had the original of their Civil Government founded in the time of the War: for when they first came out of Scythia, and took Arms in their hands, and submitted unto one General, it is to be supposed, that they had no Laws but what were Arbitrary and Martial, and most agreeable to the enterprize and defign they had then in hand, when Tangrolipix overthrew the Persian Sultan, posselled himself his Dominions and power, and called and opened the way for his companions out of Armenia; when Cutlumufes revolted from him, and made a diffinct Kingdom in Arabia: when other Princes of the Selcuccian Family in the infancy of the Turkish power had by Wars among themselves, or by Testament made division of their Possessions; when (Anno 1300.) Ottoman, by strange fortunes, and from finall beginnings swallowed up all the other Governments into the Ogusian Tribe, and united them un-

der

Chap. I. the Turkish Polity.

I. lick

wn

ers.

of fe-

the

ad-

ab-

iel-

ror of

ers sit

ınen-

ea

nd ry.

n-

en in

is

at

to

1,

f-

ed

rde

es sh

a-

no m

1-

1-

73

der one head, until at last it arrived to that greatness and power it now enjoys. The whole condi-ratiche eli tion of this People was but a continued state of banno, e che War; wherefore it is not strange, if their Laws ad fere in are fevere, and in most things arbitrary; that the venera-Emperor should be Absolute and above Law, and Machic.6. that most of their Customs should run in a certain del Ivenci-Channel and Course most answerable to the height? and unlimited power of the Governor, and confequently to the oppression and subjection of the people: and that they should thrive most by servitude, be most happy, prosperous and contented under Tyranny, is as natural to them, as to a body to be nourished with that diet, which it had from its infancy or birth been acquainted with. But not only is Tyranny requisite for this people, and a stiffrein to curb them, lest by an unknown liberty they grow mutinous and unruly, but likewise the large territories and remote parts of the Empire require speedy preventions, without processes of law, or formal indictment: jealousie and suspition of mis-government being license and authority enough for the Emperor to inflift his severest punishments; all which depends upon the absoluteress of the Prince; which because it is that whereby the Turks are principally supported in their greatness, and is the prime Maxim and Foundation of their State, we shall make it the discourse and subject of the following Chapter.

CHAP. II.

The Absoluteness of the Emperor is a great

Support of the Turkish Empire.

"He Turks having (as is before declared) laid the first foundation of their Government with the Principles most agreeable to Military Discipline,



i attor go o tra o g pb C an Screen

their Generals or Princes, whose will and lusts they ferved, became absolute Masters of their Lives and Estates; fo that what they gained and acquired by the Sword with labours, perils, and fufferings, was appropriated to the use and benefit of their Great Mafter. All the delightful Fields of Afia, the pleafant Plains of Tempe and Thrace, all the Plenty of Egypt, and Fruitfalness of the Nile, the Luxury of Corinth, the Substance of Peleponesus, Athens, Lemnos, Scio, and Mitylen, with other Isles of the ness of the Agean Sea, the Spices of Arabia, and the Riches Turkish of a great part of Persia, all Armenia, the Provinces Empire. of Pontus, Galatia, Bythinia, Phrygia, Lycia, Pamphylia, Palestine, Celosiria and Phenicia, Colchis, and a great part of Georgia, the Tributary Principalities of Moldavia and Valachia, Romania, Bulgaria, and Servia, and the best part of Hungary, concur all together to fatisfie the appetite of one fingle perfon; all the extent of this vast Territory, the Lands and Houses, as well as the Castles and Arms, are the proper Goods of the Grand Signior, in his fole disposal and gift they remain, whose possession and right they are; only to Lands dedicated to Religious uses, the Grand Signior disclaims all right or claim; and this he so piously observes (to the shame of our Sectaries in England, who violate the penetralia of the Sanctuary) that when a Bashaw, though aftewards convicted of Treaton, bestows any lands or rents on any certain Mosch for Temple, that grant or gift is good and exempted from any difposal or power of the Grand Signior. The lands being thus originally in the Grand Signior, after the Conquests were made, and the Country secured, and in condition to be distributed, divisions were made of the Houses, Mannors, and Farms among the Soldiery, whom they call Timars, as the reward and recompence of their valour and labour; in confi-B 4 fideration

E

t

deration of which, every one proportionably to his revenue and possession, is obliged to maintain Horse and Men to be always ready when the Grand Signior shall call him forth to serve him in the Wars; by which means the whole Country being in the hands of the Soldiery, all places are the better strengthened, and the conquered people more easily kept from Mutiny and Rebellion; not much unlike our Tenure of Knights-fervice in England, and Lands held of the Crown, but with this difference, that we enjoy them by the title of a fixed and fetled Law, never to be forfeited but upon Treason and Rebellion; they enjoy them also by inheritance derived from the Father to the Son, but yet as usufructuary during the plcasure of the Emperor, in whom the propriety is always referred, and who doth often as his humour and fancy leads him to please and gratific a stranger, dispossess an ancient Possessor, whose family hath for many generations enjoyed that Inheritance. Sometimes I have heard with the fighs of some, and the curse of others, how the Grand Signior heated in his Hunting, and pleased with the refreshment of a little cool and chrystal Water, presented him by a poor Paisant; hath in recompence thereof freed the Tenant from the rent of his Landlord, and by his fole word confirmed to him the Cottage he lived in, the Woods, Gardens and Fields he manured. with as found a title, as our long deeds and conveyances secure our purchases and inheritances in England; and this the former Master dares not name injustice, because this Tenant is now made proprietor by the will of the Grand Signior, which was the fame title and claim with his; prescription, tenantright, and custom availing nothing in this case. For if the inheritance hath been anciently derived from Father to the Son, the more is the goodness and bounty of the Emperor to be acknowledge !. that

Chap. II. the Turkish Polity.

that hath permitted fo long a succession of his favours to run in one Family, in whose power it was

to transfer it to others.

to

tain

and

rs;

nds

en-

om

ure the

em be

en-

the is

ur

ily

ce.

nd ed

nt

of

nd

li-

y-

8-

n-

זכ

le

t-

n

S

H

The absolute and unlimited power of this Prince is more evident by the titles they give, as God on Earth, the Shadow of God, Brother to the Sun and Moon, the Giver of all Earthly Crowns, &c. And though they do not build and erect Altars to him, as was done to the Roman Emperors, when that people degenerated into a fashion of deformed adulation, wherein Italy is at present corrupted; yet the conception they have of his power, the Ray they conceive to be in him of divine illumination, is a kind of imagery, and idolatrous fancy they frame of his divinity. It is an ordinary faying among the Turkish Cadees and Lawyers, That the Grand Signior is above the Law; that is, whatfoever law is written, is controulable, and may be contradicted by him: his mouth is the law it felf, and the power of an infallible interpretation is in him; and though the Mufti is many times, for Custom, Formality and fatisfaction of the people confulted with, yet when his fentences have not been agreeable to the defigns intended, I have known him in an instant thrown from his office to make room for another Oracle better prepared for the purpose of his Master. Some maintain that the very Oaths and Promises of the Grand Signior are always revocable, when the performance of his vow is a restriation to the absolute power of the Empire. remember when my Lord Embassador hath sometimes complained of the breach of our Capitulatiand pleaded that the Grand Signior had no power by fingle Commands to infringe Articles of Peace, to which he had obliged himself by solemn Oaths and Vows; the Interpreters have gently touched that point, and been as nice to question

how far the power of the Grand Signior extended. as we ought to be in the fubtile points of the divine Omnipotence, but rather in contemplation of the Grand Signiors justice, wisdom, faith, and clemency, infinuated arguments of honor, convenience, and justice in maintaining the League inviolate with the King of England. It was Justinians rule concerning the Prerogative of Princes, Etfi legibus foluti sumus tamen legibus vivimus. That is, although the Majesty of Princes, and the necessity of having a supream Head in all Governments, did free and priviledge them from all punishment, and exempt them from the censure and correction of law, that no earthly power could call them to account for their errors or disorders in this World; yet it is nenessary to the being of an absolute Monarch, to be a fevere executioner of the Laws of his Country, and it is more his interest and security, then to act without rule, and always to make use of the power of absolute dominion, which is to be applied like Phisick, when the ordinary force of nature cannot remove the malignancy of fome peccant humours. The Grand Signior himself is also restrained by Laws, but without impeachment to his absolute jurisdiction. For when there is a new Emperor, it is the custom to conduct him with great pomp and triumph to a place in the Suburbs of Constantinople called Job, where is an ancient Monument of some certain Prophet, or Holy man, whom the Turks for want of knowledge in Antiquity and History, stile that 70b, who was recorded for the mirrour of constancy and patience. For they confound all History in Chronology, faying that Fob was Solomon's Judge of the Court, and Alexander the Great, Captain of his At this place solemn Prayers are made, that God would prosper, and insuse wisdom into him, who is to manage fo great a charge. Then the Mufti

e di-

on of

cle-

ence,

with

con-

15 So-

ough

ving

and

mpt that

for ne-

be

ry,

act

wer

like

not

urs.

by

rif-

the

tri-

led

ain

ant

iat

Mufti embracing him, bestows his benediction, and the grand Signior swears and promises solemnly to maintain the Musleman Faith, and laws of the Prophet Mahomet; and then the Visiers of the Bench. and other Bashaws, with profound reverence and and humility, kiffing the ground first, and then the Hemm of his vest, acknowledge him their lawful and undoubted Emperor: and after this form of inauguration, he returns with the like folemnity and magnificence to the Seraglio, (which is always the Seat of the Ottomen Emperors.) And thus the Grand Signior retains, and obliges himself to govern within the compass of Laws, but they give him so large a latitude, that he can no more be faid to be bound or limited, then a man who hath the World to rove in can be termed a Prisoner, because he cannot exceed the Inclosure of the Universe, For though he be obliged to the excution of the Mahometan Law, yet that Low calls the Emperor the Mouth and Interpreter of it, and endues him with power to alter and annul the most fetled and fixed Rules, at least to wave and dispense with them when they are an obstacle to his Government, and contradict ( as we faid before) any great design of the Empire. But the learned Doctors among the Turks more clearly restrain the Imperial power only to the observation of that which is Religious in the Mahometan Law, faying, That in matters which are Civil his Law is Arbitrary, and needs no other Judge or Legislator then his own will. Hence it is that they fay, the Grand Signior can never be deposed or made accountable to any for his crimes, whilft he deftroys carelefly of his Subjects under the number of 100 a day; and in like manner hence it is, that though the Mabometan Law determines the testimony of two Witnesses of that Faith to be valid for the determination of

inof

his

n, he

fti

of all cases of difference; yet by our Capitulation it is provided, that no Turkish Witnesses of what number or quality foever can avail any of the English Nation. by reason that the case being Civil is dispensable by the Imperial power; but I doubt, were any matter in question Criminal (as we have never, God be praised. had occasion to put it to trial) the Capitulations would be forced to yield to the Mahometan Law, as being both Religious and Divine, with which the Sultan hath no power to dispense. what consequence and benefit this absolute power hath been to the Turks, is evident by the extent of their Empire and fuccess of their Arms. For if the Sultan pleases the Soldiery, no matter how the people in this constitution is contented; and this was the conclusion of Machiavil upon this Government, in the 19 Chapter of his Book del Principe. And it must needs be agreat advantage to a Commander, when the Utile and Justum are reconciled and made the fame, and that he meets no contradiction or opposition at home, which may retard or cross the great designs abroad. The Emperor of Germany had doubtless sooner encountred the Turks, and given a stop to his free entrance the first year of the late War into Hungary, had he been absolute of the whole Empire, and not necessitated to expect the confent of his feveral Princes, and the result of a Diet, when the Turks were even ready to enter Germany. For when many heads or hands are required, all business move slowly, and more time is spent in agreement of the manner of action, in arguments and debates (which are most commonly carried on by faction) then in the most difficult point of execution. It would feem a great clog to the Grand Signior to be obliged to depend on the bounty of his Subjects when he would make

a

this ernipe. om-

led raard ror the

irst en ed

nd en or

of of

at ad

a

a War, or on the judgment of a Lawyer that should contradict and censure the actions of his Prince as irregular, and exceeding the priviledges of his Prerogative. It is very difficult to understand how it is possible with these Fetters for any Country or City ever to arrive to that height, as to be termed the Mistress of a great Empire, or a Prince be faid to have a long arm, or embrace a large compass of the Globe, who is pinioned with the bands of his own Laws. But I confess it is a bleffing and wonderful happiness of a people, to be Subjects of a gracious Prince, who hath prescribed his power within the compass of wholesome Laws, acknowledged a right of possession and propriety of Estate as well in his Subjects as himself, who doth not punish the innocent with the guilty, nor oppress without distinction, nor act the part of that King whom God gives in his wrath. But then they must content themselves with their own Borders. or some neighbouring conquest, and this is better, and a greater glory and content, then the honor of being Slaves to the lust of a Monarch, whose Titles comprehend the greatest part of the World.

#### CHAP. III.

The Lesson of Obedience to the Emperor is taught by the Turks, as a Principle of Religion rather then of State.

The absolute power in the Prince implies an exact obedience in the Subjects; and to instit and confirm that Principle no art or industry is wanting in the education of those who are placed

in

the

wh

cei

to

Bri

Ri

and

ha

die

par

rag

pe

ve ki

W

De

an

ne

Oli

p

h K

u

fi

C

I

Eff

in the Seraglio, with design of preferment to Offices and great Charges; fo that even the Oath of Obedience which Friers and other Religious men vow to their Superiors at their first initiation into Ecclesiastical Orders, is not more exactly or devoutly observed or professed by them, then this Doctrine of fubmission to the will of their great Master is carefully taught to his young Scholars who stand Probationers and Candidates for all the Government To die by the hand or command of the Empire. of the Grand Signior, when the blow is submitted to, with entire refignation, is taught to be the highest point of Martyrdom; and whose good fortune it is so to suffer is immediately transported to Paradise. Kara Mustapha Passaw (a great Visier) after he had been so successful in all matters of his charge, and proved to excellent an Instrument of victories and services to his Master, that he was applauded by all to be a most happy and fortunate Minister, was so sensible of his own condition, and the favour of his Prince, that he confessed he was now arrived to the greatest glory and perfection he could in this life aspire to, and only wanted the holy Martyrdom, to die by the order and sentence of the Grand Signior, as the reward of his faithfulness, and the confummation of all his Honours.

Such as receive any wages or pay coming from the Exchequer, or any Office depending on the Crown, have the title of Kul, which is, the Grand Signiors Slave: such is the great Visier and all the Pashaws of the Empire, and it is more honourable than the condition and name of Subject; for they have a privilege over these, and can revile, beat and abuse them with authority; but the Subject cannot offer the least injury to the Slave, without danger of severe punishment. Slavery amongst the Turks denotes a condition of entire resignation to

the

e-

wc

C-

ly

ne

13

0-

nt

br

t-

he

r-

to

.)

IS

of

)-

te

 $\mathbf{d}$ 

as

n

le

e

1-

n

e

ď

e

e

t

ces the will and command of the Emperor, to perform whatfoever he fignifies; or if possible, what he conceives: though he command whole Armies of them to precipitate themselves from a Rock, or build a Bridge with piles of their bodies for him to pass Rivers, or to kill one another to afford him pastime and pleasure. They that have been where they have feen and known the manner of this blind obedience, may well cry out, O bomines ad servitutem paratos! And doubtless the flattery used in the Seraglio towards the Prince by those that are near his person, is proportionable to this condition of slavery they profess, and cannot but fancy a strange kind of projected baseness in all the deportment within the Walls of the Seraglio, when there appears fo much condescension abroad to all the lusts and evil inclinations of their Master; so that a generous Prince (as fome have been found among the Ottoman Emperors ) though he desired not the pub- satem publick liberty, would yet be weary of this flavish com- licam notpliance, and feek other counsel and means to inform projecte himself of the true state of his own and other servienti-Kings Dominions, then such as proceed from men tie tedebat. unexperienced in any other Court or Country then Tac. that they live in. This flattery and immoderate fubjection hath doubtless been the cause of the decay of the Turkish discipline in the time of Sultan Ibrahim, when Women governed, and now in this present age of Sultan Mahomet, whose counsels are given chiefly by his Mother, Negroes, Eunuchs, and fome handsome young Mosayp or Favourite; seldom any from without being permitted, or have their spirits emboldened to declare a truth, or are called to give their counsel in matters of greatest importance. So that this obedience which brave and wife Emperors have made use of in the advancement of noble exploits, and enlargement of their Empire,

Book

Empire, is with effeminate Princes (delighted w flattery) the fnare of their own greatness, and casion of weak counsels and means in the mana ment of great defigns. If a man feriously confid the whole composition of the Turkish Court, he w find it to be a Prison and Banniard of Slaves, of fering from that where the Gally-flaves are imr red, only by the ornaments and glittering outand appearances: here there Chains are made Iron, and there of Gold, and the difference is only i painted shining servitude, from that which is a sq lid fordid, and a noisome flavery. For the You educated in the Seraglio ( which we shall have oc fion to discourse of in the next Chapter) are k as it were within a Prison, under a strange sever of discipline, some for 20, 30, others 40 year others the whole time of the age of man, and gr gray under the correction of their Hogiaes or I tors. The two Brothers of this prefent Grand S nior, are also imprisoned here, restrained with faithful and careful guard, and perhaps are for times permitted out of grace and favour into presence of their Brother, to kiss his Vest, and perform the offices of duty and humility before th The Ladies also of the Seraglio have the faithful keepers of the black guard to attend the and can only have the liberty of enjoying the which passes through grates and lattices, unless for time they obtain licence to fport and recreate the felves in the Garden, separated from the fight men by walls higher then those of any Nun ry.

Nay, if a man confiders the contexture of t whole Turkish Government, he will find it such a l brick of flavery, that it is a wonder if any amon them should be born of a free ingenuous Spirit. T Grand Signior is born of a Slave, the Mother ghted with the present being Circasian, taken perhaps by the s, and oc. Tarrars, in their incursions into that Country. e manage. Visiers themselves are not always free-born by Faly consider ther or Mother; for the Turks get more Children urt, he will by their flaves then by their Wives, and the contilaves, dif nual supply of slaves sent in by the Tartars, taken are immu. from different Nations, by way of the Black Sea, g out-fide (as hereafter we shall have occasion to speak more made of fully) fills Constantinople with such a strange race, is only in a mixture, and medly of different forts of Blood, that is a fqua- it is hard to find many that can derive a clear line he Youths from ingenuous Parents: So that it is no wonder that ave occa- amongst the Turks a disposition be found fitted and are kept disposed for servitude, and that is better governed ge severity with a severe and tyrannous hand, then with sweet-40 years, ness and lenity, unknown to them and their Foreand grow fathers: as Grotius takes this Maxim out of Aristotle, es or Tu- Quosdam homines natura esse servos; i. e. ad servitu-Grand Sig- tem aptos; & ita populi quidem, eo sunt ingenio, ut d with a regi quam regere norint rectius. But fince it appears that submission and subjection are so incident to ere fomethe nature of the Turks, and obedience taught, and into the and so carefully instilled into them with their first t, and to Rudiments; it may be a pertinent question, how it fore their comes to pass, that there are so many mutinies and ave their rebellions as are feen and known amongst the Turks, nd them. and those commonly the most insolent, violent, and the air desperate that we read of instory. To let pass the less somemutinies of former times in the Ottoman Camp, and te themthe usual, though short rebellions of ancient days: fight of I shall instance in the causes and beginnings of two Nunnenotorious disturbances, or rather madnesses of the Soldiery not mentioned in any History, which being of the pallages of our age, deferve greatly to be recorded.

This obedience then that is so diligently taught spakes and instilled into the Turkish Militia (as to the the Turkish Spakees in their Seraglio's, or Seminaries; the Jani- Horse.

ich a Faamongst The other-of

the

a

n

I

zaries in their Chambers) fometimes is forgot, when de the passions and animosities of the Court (by which th inferiour affections are most commonly regulated) R corrupt that Discipline, which its reason and sobrie til ty instituted. For the affections of Princes are en- bu dued with a general influence, when two powerful to parties aspiring both to greatness and authority, in allure the Soldiers to their respective Factions, and fr engage them in a Civil War amongst themselves; th and hence proceed feditions, destruction of Empires, by the overthrow of Commonwealths, and the violent H

death of great Ministers of State.

And foit happened when ill government, and un- t prosperous successes of War, caused disobedience in the Soldiery, which some emulous of the greatness of those that were in power, nourished and raised to make place for themselves or their party. For in the time of Sultan Mahomet, the present Grand Signior, when the whole Government of the Empire rested in the hands of one Mulki Kadin, a young audacious Woman, by the extraordinary favour and love of the Queen-Mother, (who, as it was divulged, exercised an unnatural kind of carnality with the faid Queen) fothat nothing was left to the counfel and order of the Visier and grave Seniors, but was first to receive approbation and authority from her; the blacks Euunchs and Negroes gave laws to all, and the Cabinet Councels were held in the fecret Apartments of the Women; and there were Proferiptions made, Officers discharged, or ordained as were most proper to advance the interest of But at length the Solthis Feminine Government. diery (not used to the Tyranny of Women) no longer supporting this kind of servitude, in a moment resolved on a remedy, and in great tumults came to the Seraglio, where commanding the Grand Signior himself to the Kiesch, or Banquetting-house, dewhen demanding without further Prologue the heads of which the favourite Eunuchs; there was no Argument or ated) Rhetorick to be proposed to this unreasonable mulobrie titude, nor time given for delays, or consultation; e en but every one of the accused, as he was entred inverful to the Soldiers Roll or Catalogue, and required, berity, ing first strangled, was afterwads thrown headlong and from the Wall of the Garden, and committed to lves; the farther fatisfaction of their enemies revenge, pires, by whom from thence they were dragged to the olent Hyppodromo, and before the new Mosque cut into fmall pieces, and their flesh roasted and eaten by un- them. The day following, they apprehended Mulki, e in and her Husband Schaban Kalfa, both whom they put to death; nor ended this tumult here, until by nised means of dissention between the Spabees and Janizaries, the principal Ministers found means and opportunity to interpose their power; and having executed several of the Spahees, and performed other exemplary parts of Justice, reduced matters to fome kind of quietness and composure; and thus order refults often from confusion, and tumults in corrupted Commonwealths have operated good effects to the redress of several evils. But besides this infurrection or mutiny of the Janizaries, have succeded divers other; but because there hath been no diforder amongst them so notorious and memorable. as that which occasioned the death of Kiosem, Grandmother to the present Sultan, we have thought fit to record the certain particulars of it to all posterity.

CHAP.

C 2

fs of

arty. and pire ung

and vulvith unbut

om to feere

inof oln-

ent ne g-

ha

po

wi

ha

al

th

eff

fa

ar

ne

So

m

to

th

p

p

W

it

t

ly a

a

F

1 h

(

t

#### CHAP. IV.

A True Relation of the Designs managed by the old Queen, Wife of Sultan Ahmet, and Mother of Sultan Morat, and Sultan Ibrahim, against her Grand-Child Sultan Mahomet who now Reigns; and of the death of the said Queen and her Complices.

A Fter the murder of Sultan Ibrahim, by conspifracy of the Janizaries, Sultan Mahomet, (eldest Son of the late deceased Emperor, a Child of nine years old) succeeded in the Throne of his Father; and the tuition of him, and administration of the Government (during his minority) was committed to the old Queen, the Grandmother, called Kiosem; a Lady, who through her long experience, and practice in affairs, was able, and proper for so considerable an Office; and so the young Sultan was conducted to the Mosch of Einh, where, with the accustomed Ceremonies, his Sword was girt to his side, and he proclaimed Emperor through all the Kingdoms and Provinces of his Dominions.

For some time this old Queen governed all things according to her pleasure, until the Mother of this young Sultan (as yet trembling with the thoughts of the horrid death of her Lord; and fearing lest the subtle and old Polititian the Grandmother (who had compassed the death of her Husband) should likewise contrive the Murder of her Son, grew hourly more jealous of his life and safety; which suspition of hers was augmented by the knowledge she

had

had of the ambitious and haughty spirit of the Grandmother, and the private treaties, and secret correspondence she held with the Fanizaries, which compelled her to a resolution of making a Faction likewife with the Spahees, and Pashaws, and Beyes, who had received their Education in the Seraglie, being a party always opposite to the Janizaries. These the courted by Letters, and Messages, complaining of the death and murder of the Sultan her Husband, the Pride and Infolence of the Janizaries; and small esteem was had of her Son, their undoubted Prince; adding, that if they provided not for their own fafety, the old Queen would abolish both the name and order of Spahees. The Afatick Spahees awakened hereat, with a confiderable Army marched to Scutari, under the conduct of Gurgi Nebi, and demanded the heads of those who had been the Traytors and Conspirators against the facred Life of their late Soveraign; all which were then under the protection of the Janizaries, and supported by the powerful Authority of the Queen Regent. this Alarum the Grand Visier, (called Morat Pashaw) who had had his Education among the Janizaries, being adored by them as an Oracle, and engaged with them in the late Treason against the Sultan, speedily passed over from Constantinople to Scuteri, with an Army of Fanizaries, and others of his favourites and followers, transporting likewise Artillery and all necessaries for entrenchment; some skirmishes passed between the Vanguard of the Spahees and the Deli (which are the Visiers Guard) and thereby had engaged both the Armies; but that the two Chief Justices of Anatolia and Greece interpoling with their grave and religious countenances, preached to them of the danger and impiety there was in the effusion of Musselmins or Believers Blood; and that, had they any just pretences, their plea should

by nd ra-

k L

1

laof

pielof his

ti-25 r,

e-0ng e,

as gh 1-

gs IS ts.

st 0 d

e d

i-

ra

di

po

CO

Sil

anto

of

fe:

of

fo

ge

W

e

W

P

be heard, and all differences decided by the Law. These, and such like perswasions made impression on Gurgi Nebi and other Spahees: and the posture they found their Adversaries in, to give them battel, made them inclinable to hearken to proposals for accommodation; but especially their courages were abated by what the Justices had declared, that in case they repaired not to their own homes, the Visier was resolved to burn all the Rolls, and proclaim a general Nessraum through the whole Empire: which is an Edict of the King and Musti, commanding all the Turks of his Kingdoms from seven years old and upward to arm and sollow him to the War.

The Spahees hereupon dispersed themselves; and from their retreat encreased the Pride of the Janizaries saction, and of their chief Commanders, viz. Bestas Aga, highly savoured by the Queen Regent; Kul Kiahia Lieutenant of the Janizaries, and Kara Chiaus a sollower of Bestas, who now esteemed themselves absolute Masters of the Empire. These three now governed all matters, contriving in their secret Councils the destruction of the Spahees; especially those samed for Riches and Valour; and as one of the first Rank, gave order to the Pasha of Anatolia to take away the life of Gurgi Nebi, whom accordingly he one day assaulted in his quarters, and being abandoned by his Soldiers shot him with a Pistol, and sent his head to Constantinople.

The Spahees exasperated hereat, entred into private Councils and Conspiracies in Anatolia against the Janizaries, drawing to their party several Beyes and Pashaws of Asia (and particularly one Ipsir a Circalian born, but educated in the Seraglio, a person of a couragious spirit, and powerful in Men and Treasure) assaulted many quarters of the Janizaries in Asia, and cutting off their Arms and Noses, mise-

rably

I.

aw.

ion

ure

at-

fals

ges

hat

the

-01

m-

m-

en

rably flaughtered as many as fell into their hands. On the other party Bectas Aga, fecure in his condition, amassed wealth with both hands by new impositions, rapine, and other arts; causing to be coined at Belgrade 300 thousand Aspers, one third Silver, and two of Tin; these Aspers he dispersed amongst the Tradesmen and Artisans, forcing others to exchange his false mettal for Gold, at the value of 160 Aspers for the Hungarian Ducat. The people fensible of the cheat, begun a mutiny in the quarter of the Sadlers at Constantinople, which encreased so fast, that the whole City was immediately in a general uproar: This Tumult was violently carried to the place of the Mufti, whom they forced with the Seigh (who is the Grand Signiors Preacher ) and the Nakib Efrif, a Primate of the Mahometan Race, to accompany them to the Seraglio, where at the inward Gate of the Royal Lodgings. with clamours and out-cries they made their com-In this danger the Grand Signior was advised by the Capi Agasi, and Solyman Aga, the Kuzlir Aga or chief Eunuch of the Women, that this happy conjuncture was to be embraced for the destruction of Bean and his Complices; but fear, and too much caution hindred that defign for the prefent; only it was judged fit, for fatisfaction of the Multitude, that Melek Abmet Pashaw (then Prime Visier, and yet a flave to the lusts of the Janizaries ) should be deprived his office; which was immediately effected; and the Seal taken from him was delivered to Siaus Pasham, a stout and valiant person. Visier being jealous of his own honour, and jealous for the fafety of the Empire, cast about all ways to suppress the arrogance of Bettin and his adherent; lest the like shame, and misfortune, should befal him, as did to Murad Pasham one of his late Predecessors in the Office of Visier, who for differting from Bell.15

he nd

ed fe ir

t;

eas of m

d

iie

of l-

d

y

n

Becias in opinion, had lost his life, had he not escaped his fury by flying into Greece. The times were also troublesome, and full of danger; the Janizaries kept guard in the streets, not suffering so much as two Citizens to walk together, for prevention of fecret confultations; many Artifans, or Handy-craftsmen were imprisoned, as principally in the late tumult, against the consent and order of the new Vifier; the Court was also divided; The Sultans party contrived to furprize and kill the rebellious Commanders of the Janizaries, and that the day following, the Lieutenant of the Baltagees, or Hatchetmen, should encounter Kul-chiachia as he came according to custom to the Divan, and slay him; but the Old Queen being of a contrary faction, with threats and menaces frighted that Officer from his delign. The two Queens were exasperated highly against each other; one to maintain the Authority of her Son, and the other her own; in the City the confufion grew greater; the Janizaries were not pleased with the election of Siaus Passa, knowing him to be averse to their faction; but yet considering the state of the times, they endeavoured with fair promifes to allure him to their party. The old Queen by Letters advised Beclas of all matters that were discoursed in the Seraglio, intimating that the young Queen was Author of all these disturbances, and that therefore as a remedy of all these evils, it was necessary, that Sultan Mahomet should be deposed, and his younger Brother Solyman placed in his stead, who having a Mother, would be absolutely subject to her tuition: she added likewise that Solyman was a lusty Youth, corpulent and majestical, whereas Saltan Mahomet was lean, weakly and unable for the Bells having received this Message from the Queen Regent, assembled a Council at Orta-giami, (that is the Janizaries Mosch) where was great and folemn

mon and was opir in ca him

Cha

foler

vers

thei cam fat Ma

and a p first

light fon rin cee not Ce

of fin Bel an pe

po ne fec Ca

Wi Si th

fe af re

zh

f

-

-

folemn appearance both of the Soldiery and Lawvers, (which latter are of the spiritual function among them ) some out of friendship to their party. and others for fear of their power; only the Vifier was wanting, whom they fent to invite, out of an opinion that he might be drawn to their fide; and in case they found him opposite, then not to suffer him to escape alive from their Councils. It was then two hours in the night, when this Meffage came to the Visier; and though it was against the state and gravity of a Visier to go to any, but his Master; yet he thought it now time to dissemble. and overcome the greatness of his mind; and so with a private Retinue went to the Mosch, where the first he encountred was a Guard of Ten thousand Janizaries, armed with their Muskets and Matches lighted, which at first so dismayed him, that he had fome thoughts of returning; but afterward recovering himself, and taking courage, resolved to proceed; and coming to the Mosch, Belias vouchsafed not to meet him, but fent another to perform that Ceremony; at which neglect, though the greatness of his spirit could scarce contain it felf; yet suppresfing his choler, addressed himself to the feet of Bedus, who scarce arising gave him a faint welcome; and fetting him on his left hand (which is the upper hand with the Turkish Soldiery) began to propound to him his new defigns, and first, That it was necessary, that the prefent King should be depafed, and Solyman Crowned in his place. That the Canons of the Imperial Seraglio should be reformed, and that whereas the Children of divers Nations were yearly collected for the service of the Grand Signior, none should for the future have admission there, but the Sons of Fanizaries: The Visier confented to all that was proposed, professing a sincere affection and reality to them, and their party, **fwearing** 

fwearing upon the Alchoran, with the most horrid char imprecations on himself, and his family, if he were chie not faithful to them and their defigns; which gave Belias that satisfaction that he began to sperswade himself, that the Visier was really a confiding perfon, and one aflectionate to their interest; and so partly from this consideration, and partly out of a confidence of his own strength, and inability of the Visier to hurt him, fairly took his leave of him, and so dismissed his Kalaba Divan, or his confused Coun-But the Chiachia Bei ( or Lieutenant-General of the Janizaries ) and Kara-Chiaus reproved very much Beltas for permitting the Visier to escape with his life, faying he had done ill in fuffering the Bird to escape out of the Cage; that he had released one, and permitted him to carry his head on his shoulders, who would shortly take off theirs; with many words of the like effect. But Bedas flighted their reproof, as proceeding from want of courage, and the ignorance of their own power; and that the time until morning was so short, that should the Visier intend to countermine them, he was wholly unable, being unprovided both of Power and The Visier being got free, went apace to the Seraglio, with two Men only, thanked God as he walked, that he was freed from the hands of those Tyrants and Villains; and coming to the Iron-gate, intending to pass through the Garden, he found it open contrary to the custom; and enquiring of the Bostangees or Gardiners the reason, he could learn nothing farther from them, then that it was the order of the old Queen: who (as it appeared afterwards) expected her Confidents who might withdraw her that night into some retirement where she might remain secure from the dangers of the ensuing day. The Visier being entred, went softly to the Sultars Apart nents, and in his way by good chance

mak by t was ing ding

cont who difp tert Fav

fual rati Kir

Qu fed a f Ch the

> fu of be K m

> > G th W r

i

fo

a

he

br

n-

of

y

e

le

-

n

t

i

rid chance met with the Kuzlir Agasi Solyman Aga, the ere chief Eunuch of the Women, who in the dark was we making his rounds about the old Queens Lodgings; de by the Visiers voice Solyman knew who he was, but er- was amazed at his unseasonable Visit; yet understanding the business, thanked him for his Vigilance; adding, that he had also observed that the old Queen. contrary to her custom, was not yet gone to bed, who did at other times at two hours in the night dispose her self to rest, only this evening she had entertained her felf in company of her Eunuchs, and Favourites, with Musick, Singing, and other unufual delights. Wherefore, after some short deliberation, the Visier, Solyman Aga, and others of the Kings Eunuchs went to the quarters of the old Queen, and offering to enter forcibly, were repulfed by the Queens Eunuchs; but Solyman Aga being a stout man drew his Dagger and struck the chief Chamberlain Bash Kapa Oglar on the face, upon which the other Eunuchs who accompanied Solyman entred furiously with their Daggers, at which the Eunuchs of the Queen flying, she remained alone in the Chamber, where she was committed to the custody of the Kings Eunuchs. The fugitive Eunuchs would immediately have escaped out of the Seraglio, but the Gates were first shut by order of Solyman Aga, so that they with all other favourites of the faid Queen were taken and secured in safe hands. This Victory was fo fecretly obtained, that they received no Alarm in the Royal Lodgings, though near adjoining; fothat the Visier and Solyman Aga went to the Chamber where the King slept, and lifting up the Antiport, made a fign of filence to the Ladies of the Guard, commanding by dumb motions that the young Queen should be awakened (for it is the custom in the Grand Signiors Court to speak by figns, to prevent noise, and as if there were some point point in it of Majesty and Decency, they have so d practifed this mute language fo fully, that they are shis able to recount stories in it.) The Ladies hereup- Ma on gently rubbing the Queens feet, raised her out assist of her sleep, and gave her to understand that Solve the man Aga would speak with her; whereat the Queen ber, furprized leapt from her Bed to speak with him, and tion was scarce informed of the business before she be- clina came so affrighted, that she could not contain her dily felf within the bounds of moderation or filence, but you with great cry ran to take her Son as one distracted. mies and catching him up in her Arms, cryed out, O Son! thou and I are dead; the Grand Signior likewise as a Child bewailed himself, and falling at the feet of Solyman Aga, said, Lala, Lala Kurtar-beni; which is, Tutor, Tutor fave me: He not withont Tears took his Lord into his Arms, and with the Visier encouraged the Child and his Mother. protesting that they would rather die, then live to behold fo horrid a ruine; and fo accompanied him, (some Ladies carrying before Torches lighted in their hands, to the Hozoda, which is the Presence Chamber or place where the principal Officers of the Court attend.) Upon the approach of the Torches, the Guard which watched in this Chamber was amazed, and walking towards the light to discover what there was, perceived that the Grand Signior was coming thither, and thereupon returned again with all haste to awaken their Companions, and calling them immediately to repair to their due service. The Grand Signior being seated on a Throne, which is always remaining in the Presence Chamber; the Officers hereof (which are in number forty) presented themselves before him, desiring to know if his Majesty had any thing wherein to employ their Fidelity and Service. Hereat Solyman Aga faid, He that eats the Kings Bread, should apply bim[elf

mea iger the der

fcri TE kep wa fice

> fan to be ful all

> > an Ic ni Cy

> > > tl t n

> > > > A

1-

h

0

n

e

f

20

I. bimself to the Kings service; me suffered the Traitors ve to destroy Sultan Ibrahim, and now they would also take ire this out of our bands; To you it belongs, who are his p- Majesties Principal Servitors, to afford him your utmost ut assistance. Eigius Mussapha Passa Sword-bearer to by the Grand Signior, and chief of the Presence Chamen ber, a man of a Lions Heart and undaunted refolund tion, understood fomething formerly of the bad ine- clinations of the old Queen towards the King, reaer dily replyed, Great Matter be not troubled, to morrow ut you shall see (God willing) the Heads of your Ened, mies at your Feet. The Visier and others in the mean time after a short Consult fell to act, the exas igency of their affairs admitting no delays; and in the first place, Pen and Ink being brought, an Order was presented to the Grand Signior to be subfcribed for the arresting the Bossangi-Pasha as a Traitor, for having against the rule of the night kept open the Gate of the Kings Garden. This was done in an instant, he removed from his Office and another constitued in his place, and at the fame time the Oath of Allegiance was administred to him, who calling together the Gardiners in number about 500, caused them also all to swear faithful obedience to the Grand Signior, and to remain all that night, keeping good Guard at the Gates and Walls of the Gardens. In the next place the Ichoglans were called up (who are the Grand Signiors Pages) and to proceed with the more privacy and least confusion, they went first to the Chamber of the Capa Agasi (who by his Office is over all the Youth of the Seraglio) and knocking gently at the Window, the Guards came at the noise, and demanded what the matter was? they answered, Awake the Capa Aga, and let him speak to us at the Window. But the Capa Aga would first know who they were that would speak with him: and when it

C

n

ti

tl

re

m

C

Ta

m

42

ar

bi

de

Fi

th

in

ur gr

Se

St

T

de

in

A

ro

(e

ft:

ft

p

was told him that it was the Visier and the Kushir Aga, he answered, I am indisposed and cannot rise, but utter what you have to fay at the Window; fo they faid, By his Majesties order go and raise all the Ichoglans in the Seraglio, upon an important occasion; and yet the Capa Agasi would not stir, so that some believed him confederate in the Conspiracy; but the truth was, he was an ancient Man of 90 years, and unhealthful in his body. fore Solyman Aga cried out with a loud voice, Aga, raise the Ichoglans, our King is ready to be taken out of our bands; but the Capa Aga persisted that he would not raise the Ichoglans or Pages, unless he brought a Command in writing from the King. In the interim the Servants of the Capa Aga awakened, and hearing this discourse, could not contain themfelves, but without farther order ran to both the greater and leffer Chamber of the Pages; the Butler came to that which is called the greater Chamber; it was then five hours in the night when he entred in, and running to the middle of the Chamber, which was 80 Paces in length, he made a stop and clapped his hands together; (To make fuch a noise in the Seraglio at night is a high misdemeanor) at which some being awakened, raised up their heads, and startled at such an unusual alarm, enquired at the reason of it; at which he again clapping his hands, and crying out, Arife, the Grand Signior is like to be taken out of our hands, the whole Chamber was raised; fo that you might have feen all the Ichoglans in number above 600, to rife and run in a confused manner, some without Cloaths, some without Arms to fight, some Supposing the Fanizaries were already entred the In this amaze came a Guard of Black and White Eunuchs to the door, advising them to arm themselves with what weapons were next at hand, and there to remain until they received farther Orders.

ir

,

e []

i-

at

1-

ın

e-

a,

of

10

ne

In

d,

n-

he

ler

1:

ed

r,

nd

ise

at

ls,

he

ds.

be

d;

er

ne

me

he

nd

m

id,

er

rs.

Orders. All the other Chambers of the Pages and Officers were in the fame confusion, and were commanded in the like manner to arm themselves. The Grand Signior fearing all this while he should be put to death as his Father was, could not be pacified until Mustapha Pasha his Sword-bearer taking him by the hand, shewed him his Attendants all armed, and ready at his command; and passing by one of the Windows of the Lodgings, was descryed by a young . A shout man, who cryed out with a loud voice (God grant used by our King Ten thousand years of life) at which all the the Turts when they Chamber shouted, \* Allah, Abah; this Acclamation fight. rang through all the Seraglio, fo that it reached the more remote quarters of the Drogists, Cooks, Poleaxe-men, Faulconers, and others; who being ready and armed as the others, answered with the like shout.

These preparations were not only in the Seraglio. but likewise without; for the Visier had given order to all the Pashams and Beglerbegs, and other his Friends, that without delay they should repair to the Seraglio with all the force they could make, bringing with them three days Provision, obliging them under pain of Death to this Duty. In a short space so great was this concourse, that all the Gardens of the Seraglio, the outward Courts and all the adjoining Streets were filled with armed Men: from Galata and Tophana came Boats and Barges loaden with Powder and Ammunition and other necessaries; fo that in the morning by break of day appeared fuch an Army of Horfe and Foot in the Streets, and Ships and Gallies on the Sea, as administred no small terrour to the Janizaries; of which being advised, and feeing the concourse of the people run to the assistance of the King, they thought it high time to beftir themselves; and therefore armed a great company of Albaneses, Greeks, and other Christians, to whom

bei

a l

for

life

Le cle

blo

and

da

ma the

of of

clo

his

of

a

tca

ne fre

fo th

C

fer

CT lia

OI

im

O

no

m di

Ti

Cr

ſh

whom they offered Money, and the Title and Privi. to ledges of Janizaries, promising to free them from Harach, or Impositions paid by the Christians; which Arguments were so prevalent, that most taking Arms, you might fee the Court and City divided, and ready to enter into a most dreadful confusion of a Civil War.

In the Seraglio all things were in good order, the Morning Devotions being finished, the Baltagees, (who are a guard that carry Poleaxes) called to the Pages to join with them, and accompany them to the Presence Chamber. These Baltagees were in number about 200 strong, of large stature, and of admirable agility; at whose beck the Pages ran with all alacrity to the door of the Chamber, where they at first received a repulse from the Master of the Chamber who was an Eunuch, and one faithful to the old Queens interest, who to yield all possible furtherance towards the protection of her Person, reproved the infolence of the Rout in coming for boisterously to the Royal Lodgings: to which they unanimously answered that they would speak to his Majesty, that it was their defire to have the old Queen (Enemy to the King, and the Mahometan Faith) put to Death; at which words he being enraged, and relying on his Authority, reproved them with terms of Rebels and Traitors to their Master. What have you to do with the Queen, faid he? Are you worthy to open your mouths against her Serene Name? He reiterating these and the like words, one of this Rabble faid, Kill that Cuckold, for he also is an Enemy of the Faith. And whilst one lifted up his hand to strike him, he fled by the way of the Tarras into the Garden, whether being purfued by five or fix of them, he was overtaken, and catching him by the collar would have cut his throat, but that at his earnest entreaty they gave him so much liberty as first to

the

es,

on.

fo

ley

old

an

enem

er.

VOR

e?

ivi to cast himself at the feet of the Sultan: whither on being dragged, he delivered to the King a Seal and ich a Key of fecret Treasure, and being about to fay ing fomething in his own behalf and defence of his ed. life, a bold Youth of these Baltagees called Falchion Leferli struck him on the head with his Axe and cleft it into two pieces; the others feeing this first blow given him, fell on him with their Symitters and cut him to pieces; his blood and brains were the dashed on the rich Carpets, which moved fear in to many, who were fecretly of the Conspiracy with in the old Queen. The young King himself, ignorant of of the good intentions of his Servants, at the fight ith of blood-shed, being yet tender-hearted, cryed and ney closely embraced the Selibtar who then held him in the his arms; but upon the removal of the Corps out to of his fight, and some smooth words, as that it was ble a facrifice of love to him, and the like, his childish tears were foon wiped away. In this interim the new created Mufti and Kenan Pasha one of the Vifiers of the Bench, and Balyzade Efende, who was his formerly Lord Chief Justice, and well affected to the Spahees party, entring the Hazada or Presence Chamber, perceiving a tumult in his Majesties Prefence with different voices and languages, for fome cryed in Georgian, others Albanian, Bosnian, Mengrelian, Turkish and Italian, remained in great confusion how to proceed with order and reason in this important affair; for the Mufti and others were of opinion that the fentence against the old Queen was not rashly to be pronounced, and so the matter might calmly be debated, and if possible, an expedient might be found for faving her life, and fecuring the Sultan: But the Rabble impatient of delay, cryed out, defer not the sentence; for otherwise we shall esteem thee as one of her Adherents. By this time

his Hend

to fix

he

IT-

rst to time news was come to the young Queen, that there had been a fight in the Streets; who as yet doubtful of the success, and fearing if the Fanizaries should gain the advantage, Bettis would revenge the blood of the old Queen by her death, came covered with a Vail into the Presence Chamber, saying as she passed, Is this the Reverence you one to the King your Lord? Do you know the place where you are? What would you have of a Woman? Why do you bufie your felves in the Kings Affairs? Some presently apprehended that this was only a Plot of the young Queen to make the World believe she would rather. allift the Grandmother, than contrive against her; which made the Pages the more importunately to perfift with the Mufti for the Fetfa or fentence, against her, But one of the Pages suspecting that this Woman so veiled, might be the old Queen her, felf, cryed out, This is the you feek for; the is in your hands, take your Revenge upon ber. At which some bestirring themselves to seize her, she ran to the feet of her Son, and laying hold on him, cried out. Nono, I am not the Grandmother, I am the Mother of this bis Majesty; and wiping the tears from the eyes of her. Son with her Handkerchief, made figns to keep back, which restrained the forwardness of some who preffed to lay violent hands upon her. The Mufii, who observed the carriage of the Rout, and their earnest desires which could not be resisted, feared, if he gave not his concurrence, he himself should be killed, and the rather because he over-heard the old Kenin Pasha discourse with the Visier, to the like effect. So that after some paule and consultation with the other chief Ministers, it was refolved to supplicate his Majesty for his consent; which, was done in these words; Sir, The will of God is that you confign your Grandmother into the hands of Fultice,

iere

uld

boo

vith

fhe.

our

usie

ap-

ung

her.

er;

to

nce,

hat

her,

112

ich.

.to

ut.

bis

her.

ck,

ef-

lin

ar-

if.

be

he,

be.

ta-

ol-,

ch.

15.97

ce,

Justice, if you would have these Mutinies appealed; a little mischief is better then a great one; there is no other Remedy, God willing the end shall be prosperous Pen and Ink being brought, the Mufti wrote the fentence, and the Grand Signior subscribed it, which -was that the old Queen should be strangled, but neither cut with fword, nor bruifed with blows. writing was delivered into the hands of one of the Chamberlains, to whom by word of mouth it was ordered that they should carry the Queen out by Culhana, (or the Gate of the Birds) fo as the might not die in fight or hearing of the Grand Signior. The Ichoglans advancing the Royal Command on high with their hands, went out of the Presence with a great shout, crying, Allah, Allah, to the door of the Womens Lodgings, where they met some black Eunuchs keeping guard, who upon the fight of the Imperial Firme, and the command of Solyman Aga. gave them admittance, upon condition that twenty persons only should enter the Chambers. who were best armed went in, and passing through the Chambers of the Virgins, were met by the Queens Buffone with a Pistol in her hand, who demanded what they would have, they answered, the Kings Grandmother; she replied, I am she, and with that offered to discharge her Pistol, but it took fire only in the Pan; with that the Ichoglans laid hold on her, supposing her to be the Queen; but being better advised by Solyman the Kuzlir Aga, and directed to the Chamber where the Queen was; the door being opened, they perceived the Room to be dark ( for the Womens quarters in the Seraglio for the most part are made obscure and close, and Lights are burnt in them day and night) and the old Queen had at the approach of these Officers extinguished her Candles and got into a great Press, and there covered her felf with Quilts and Carpets; but D 2 Torches

Torches being brought in, they looked all about. and descryed nothing; at which they were enraged against Solyman, and would have killed him, faying, That he was the cause the Queen had escaped. But Solyman advising them to fearch more narrowly, one called Deli Dogangi, got upon the Press, and removing the Cloaths, discovered the Queen, who had thrust her self into a corner; at which she shortly thus entreats him, O brave man be not cruel unto me; and promised she would give to every Ichoglan five Purses a man (each Purse consisting of 500 Dollars) if they would fave her life. It is not the time of Kansome. Traitor, said he: and taking her by the feet, drew her forth, the Queen rifing up, put her hand into her Pocket and through out handfuls of Zaichins, hoping that whilst they were scrambling for the Gold she might have an opportunity to escape; some of the young men gathered up the Money, but the Dogangi, like a Dog of the Game, left her not, and at length, though she were heavy, cast her down. The others offered at her life, and particularly an Albanese, called Ali Bostangi, who seeing two great Jewels at her ears, immediately catched at them, and tore They were two Diamonds of them thence. the bigness of Chesnuts cut angularly, and beneath each Diamond was a Ruby to fet it off. Ear-rings were given her by Sultan Achmet in the time of her most flourishing Age, and his greatest affection. 'Tis faid that fuch Jewels cannot be found in all the Great Turks Treasure, and were esteemed by the most skilful Jewellers worth a years Revenue of Grand Cairo. This Ali shewed the Iewels to his Comrade, demanding the value of them, and his counsel whether to reveal or conceal them: but the Comrade prized them at that rate, that the stout young Man could not fleep day nor night, being always in fear lest the Jewels should not be kept hid; and

Chap.IV.

d

it

C

d

y

e

(;

2

r

-

t

rt

e

1,

3

,

it

e

of

h

e

ie

d

d

le

is

is

le

ıt

1-

d

and apprehending that they became none but the Grand Signior to wear, went and delivered them to Solyman Aga, who in recompence thereof, prefented him with 16 Zaichins, which he accepted, desiring also to be admitted into the Chamber of the Treasury, which was granted him. Others alfo plucked her, some by the hands, others by the feet, some risled her Cloaths, for she was furnished throughout with things of great value fewed in her Garments, and especially in her Sable Furs, which contain'd also certain Magick Spells, by which she conceived she had tied the tongues of all the Emperors living in her time. The person who gave me this Relation, informed me, that he had feen a certain Lock admirably made, and engraved with the Names of Murad and Sultan Ibrahim; it was made by a famous Gindgi, a very ignorant Fellow, but a Superstitious crafty Liar, by which Arts finding access, in short time he became a chief Favourite of Sultan Ibrabim, and from a poor Student called by the Turks a Softa, he grew forich in two years that none in Constantinople was comparable to him.

But to return to the Queen now affaulted by furious young Men, greedy of Riches; she was in a moment despoiled of her Garments; her Furs were torn off into small pieces; and being stript of her Rings, Bracelets, Garters, and other things, she was left naked without a Rag to cover her, and dragged by the feet to the Cushana: and being at the place of her execution, the young Officers found themfelves unprovided of a Cord to strangle her, so that crying out for a Cord, one ran to the Royal Chappel, and thence took the Cord that upheld the great Antiport of the Mosch, which being twined about the Queens neck, the aforesaid Dogangi getting upon her back, pitched her neck with his hands, whilst the others

D 3

C

hel

the

brie

W

fig

fup

ficl

her

an

pr

an ve

St

th

u

en

m

ar

ar

N

ai

ra

10

others drew the Cord. The Queen, though she were by this time belides her Senfes, and worn out with Age, being above 80 years old, and without Teeth: yet she with her Gums only did bite the thumb of his left hand, which by chance came into her mouth, so hard that he could not deliver himself. until with the haft of his Poniard he struck her on the forehead near her right eye. There were four that strangled her; but being young Executioners, laboured long to dispatch her, till at length the Queen leaving to struggle, lay stretched out, and was supposed to be dead, and so crying (Vldi, Vldi) the is dead, the is dead, ran to carry the News thereof to his Majesty; but being scarce out of fight the Queen raised her self up, and turned her head about; upon which the Executioners being again called back, the Cord was a fecond time applyed, and wrung fo hard with the haft of a hatchet, that at length fhe was dispatched, and the News carried to the Royal The black Eunuchs immediately took up the Corps, and in a reverend manner laid it stretched forth in the Royal Mosch; which about 400 of the Queens Slaves encompassing round about with howling and lamentations, tearing the hair from their heads after their barbarous fashion, moved compasfion in all the Court.

This work being over, the Visier having given thanks to the Ichoglans or Pages for their pains, gave order to produce the Banner of Mahomet, which is carefully and reverently kept, in the Treasury; which being produced, obliges all of that Faith from feven years and upward to arm and come under it. The Banner being brought forth with a rich Covering, was advanc'd with great shouts of Allah, Allah: and carried by the Ichoglans out of the chief Gate of the Seraglio, where it was shewn to the People, who with wonderful admiration and devotion be-

held

held their glorious Standard; order was also given to proclaim through the whole City the Procession of the Heavenly Banner, for they fay that the Angel Gabriel brought it to Mahomet in the time of a great War made against the Christians, as an infallible fign and evidence of victory. The opinion of this fuperstitions Flag to prevailed, as it brought not only the young and healthful to fight under it, but fick, and old, and Women judged themselves obliged to run to the defence of this holy Enfign. The News hereof, and the death of the old Queen coming to the old Chamber of the Junizaries; several of them, and those also of the Principal heads began to marmure, that it was now necessary to lay aside their private interests, and have a respect to their Faith and their Souls; for should they oppose the Heavenly Banner, they should run themselves into the State of Gaurs and Infidels, and become liable to the same censure or punishment which is inslicted upon unbelievers. But in the new Chambers Bedis endeavoured to remove this apprehension from the mind of his Soldiers, by large Prefents both of Gold and Silver, persivading them to uphold their Fame and Reputation: for that the Grand Signior and his Mother were Enemies to their name and defigns, and resolved to abase or destroy the order of that Militia; and with affurance of victory and encouragement against a people unarmed and undisciplined, animated them to fight; and to make the business more easie, advised them to fire the City in feveral parts, that fo the people might be diverted and divided for fafety of their own goods and dwellings. But this propolition took not with the Officers and Soldiers, who had many of them Houses and Possessions of their own in Constantinople, but put them into great diffractions and divisions in their Counsels. In this pause came an Officer from D +

C

th

fo

lo

ra

OI fa

BA

ai

d

a

p

a

n

r

P

the Grand Signior (who to venture his life, had the promife of a good reward) with a command in writing which he threw in amongst them, and galloped away as fast as he could; crying out as he rode, He that comes not under the Banner of the Prophet is a Pagan, and bis Wife divorced. The Writing wastaken up and carried to the Presence of the principal Officers, which being opened and read, was to this purpose; Bectas Aga I have made Pasha of Bosna, Kara-chiaus I have made Captain-General of the Sea; Kul-kahya I have made Pasha of Temiswar; and Kara Hassan Ogle I bave made Janizar Agasi; and I require at sight of these Presents, that every one of you upon pain of death and ruine of bis Family, repair to his duty and station. In this instant came news that the old Chamber of Janizaries had left their station and were run under the Banner without Arms, and had refused Better's Money and deferted his Cause, and that the Spahees in great Troops and the Jebegees (who command the Ordnance) approached with Artillery to beat upon their Chambers. The Spakers came thundring in upon the Fanizaries in remembrance of their past injuries, and had certainly cut them off, had not the Visier with his Sword in his hand by good and bad words restrained them, and appealed their animosity. The Janizaries of the new Chamber proclaimed their new Commander, and visited him with their usual form of Congratulation, running afterwards confufedly under the Banner. Kara-Haffan the new ele-Eted Aga of the Janizaries, went to the Seraglio to thank the Grand Signior for the honour done him, and with ten of his principal Friends was admitted to the Grand Signiors Presence; who humbly kissing the ground, received the accustomed Vests, and with fome admonitions was fairly dismissed, and ordered to reduce his Janizaries to better obedience. this

ad

nd

nd he

ro.

he

ı,

ha

of f-

ar

at

a-

nt

d

er

y

t

1-

ir

e

h

-

e

r

0

this time Beclas, Kulkahya, and Kara Chians with fome of their Favourites remained wholly abandoned looking one upon the other, full of complaints and railings, each at other for the miscarriage of the action. But fince it was not now time to condole but to fave their lives, every one made to his house. First Bellas fled to his home, where having ordered his Affairs, he cloathed himself in the Albanian fashion, and escaped to the house of a poor Man formerly his Friend and Confident; but the next day being discovered by a Youth, was taken, and being set on a Mule, was with the fcorn and derision of the people conducted to the Grand Signiors Seraglio. and there strangled. This person was held in so much detestation by the common people, that after his death the Cooks and inferiour fort of Servants run Spits and Pitch-forks through his body; and plucking the hairs out of his beards, fent them for Presents to their acquaintance through all Constantinople, faying, Thefe are the bairs of that Traitor, who gloryed, that before he would lose his Headsthere should be raised a Mountain of Heads as high as Sia Sophia. But Kulkahya being come to his house, filled his Portmantles with Gold and Jewels, and accompanied with 60 Horse, resolved to fly to the Mountains of Albania, places fo inaccessible, that they have never yielded to the Turkish yoke: but finding himfelf hotly purfued in his Journey, and that it was impossible to escape with so great a number, freely distributed a great part of his Gold upon his Retinue, and thanked them for their affection and good intentions, dismissed them all excepting one Servant, with whom he journied with four laden Horses with Gold, Jewels, and other Riches; and perceiving that this also was too great an incumbrance, they buried a Treasure to the value of 600 thousand Dollars in the Country as they travelled; which

all

an

fat

Ar ki

or

he th

10 R

2

which was afterwards found out by certain Sheptime herds, who difagreeing about the division thereof of hu the matter came to be known to the Judge of that his Country, who feized upon it all, and fent it to the for Grand Signiors Treasury. But Kulkabya travelling reen h still farther with his fingle Page, came to a Town the I where wanting Bread, and forced for the payment of taugh it to exchange Gold, fell into a suspition of being serve one of those Rebels lately escaped from Constanti rupte mople; which news being brought to a Captain of the ( Horse that commanded the place, he came imme ples. diately with some men to take him; but Kulkabye By resolving not to fall into their hands alive, refisted that them until he was killed by a Musket-shot, and so ted his head being severed from his body, was fent to arisi the Grand Signior. Kara Chiam in this interim Sold being with 200 men, retired into his Garden, was own affaulted by an Aga of the Spahees (called Parmak Em fis ) with 500 men; but that this enterprise might like be acquired with a little Blood, a person was sent the fecretly to advise that party, that if they opposed cor the Royal Command, they should every one be put in a to death; at which the people fled and dispersed the themselves. At that instant came in this Aga and por took him, and yet comforted him with the clemen- con cy and mercy of the Grand Signior, promising also himself to intercede for him. And so bringing him en to the Seraglio by the Garden gate, his Majesty had notice of it, and looking out of the Window and feeing him upon his knees begging pardon, the Grand Signior gave a fign to the Executioner to strangle him, which was accordingly performed. The new Janizar Aga who knew all the Officers, formerly affected to the Rebellions party, for feveral nights caused some or other of them to be strangled, to the number of 38 persons; which struck fuch a terror into the Fanizaries, that for a long

eptime after they kept themselves within the bounds eof of humility and obedience. And thus concluded

hathis Tragedy, remarkable as well for the dispatch the as for the action it felf, being but the work of fouringreen hours. And in this manner it is apparent, how

whithe Lessons of obedience which are so carefully to taught, and instilled into the minds of those who

ing ferve and depend upon the Grand Signior are cornti rupted; and by the Pride, Discord and Faction of of the Governors feduced from their natural Princi-

ne ples.

d.

s,

By the premises we may consider more generally. ted that it hath always been the misfortune of unlimito ted powers to be subject to dangers and violence. to arising from the discontents and unconstancy of the im Soldiery: for they coming to be sensible of their vas own strength, and knowing that the power of the Emperor is but fortified with their hands and heart. the like unruly Beasts throw their Riders, and shew that int the Principles of obedience taught them, are easily ed corrupted and defaced by evil perswasions, or sedition in a Commander or common Soldier. Thus we fee in ed the time of the latter Roman Emperors, who usurped nd power unknown in the days of the pure and happy n- constitution of that Commonwealth, and governed fo all by the Sword and their own Lusts; few of them m ended their days fortunately, or died in their beds ad and peace, without becoming a Sacrifice to the ıd fame power that first proclaimed them Emperors. 1e And though the Mutinies and Rebellions in the Tur-0 kish Militia can hardly operate any durable alteration in the State ( as we shall hereafter more at large hereafter discourse) yet doubtless the Tyranny in the Ottoman Emperors, had provoked the people long fince to have proved the benefit of another Race, but that there is a strange kind of Devotion and Religion in their minds as to the Ottoman Bloud,

Bloud, which having been the original of their Em pire and Greatness, will ever be maintained in high reverence and honour. Nor is it likely that the fair Speeches and Allurements of a rebellious Slave will ever prevail to perswade this people from their Religion to this Prince, or that their arms can ever be prosperous under the Ensign and Conduct of an Usurper. And may all Christians learn this Lesson from the Turks, and add this principle to the Fundamentals of their Religion, as well as to their Laws. None can more experimentally preach this Doctrine to the World than England, who no fooner threw off her Obedience and Religion to her Prince, but ( as if that vertue had been only bar to all other Enormities and Sins) she was deprived of all other Ecclefiastical and Civil Rights, and in all her capacities and relations deflowed and prophaned by impious and unhallowed hands.

And thus having given a Relation of the Turks Religion and first Principles in order to their obedience to their Prince, let us proceed a little into the penetralia of the Seraglio, and there see what farther care is taken of the Youth, in all points of their Education, to sit and prepare them for the management and performance of the highest and weightiest Offices of State; which I judge to be one of the chiefest of the Turkish Polities, and is certainly an extraordinary support and security of the Empire.

Emhight the Slave their ever of an effon Funcheir this conher the was nts, and

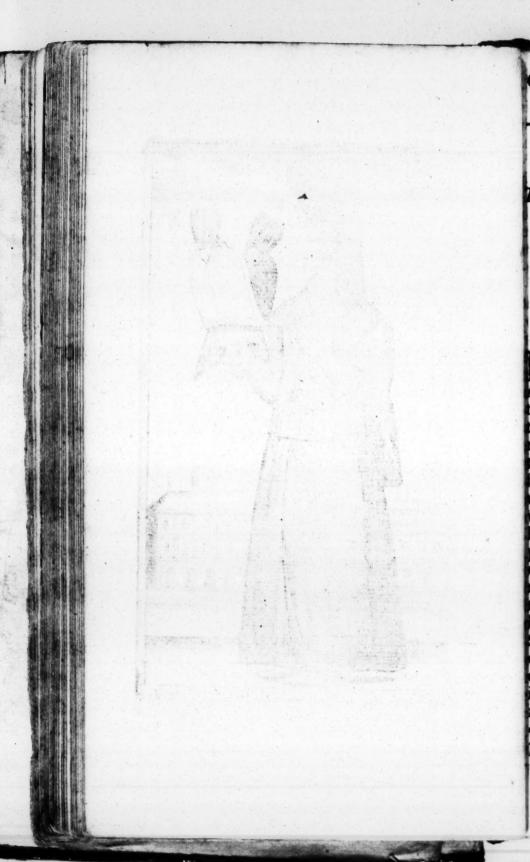
rks.
dihe
er
eir
eeft
ne



page of the Hezoda



Tilbentar Aga or he who makes the Grand Signer Turbant



## CHAP. V.

The Education of young Men in the Seraglio, out of which those who are to discharge the great Offices of the Empire are elected. It being a Maxim of the Turkish Polity, to have the Prince served by such whom he can raise without Envy, and destroy without Danger.

T is a special point of Wisdom in Princes, to provide and prefer men of deferving Parts and Abilities to the discharge of the great and imporant Offices of State, not fuch whom chance and fortune cafually throws on them, because they will not take the pains of a narrow and severe scruting to feek men able, and fit for trust; nor such whom lattery, riches, gifts, or nobility promote, but those whom the Prince by his own experience of their wisdom, virtues, and diligence, or the testimony of his Councellors, and other Confidents, judges capable to improve their advancement to the honour of the King, and the bleffing of their Country: and not like vast Mountains which hide their heads in the Clouds, and yet remain without fruit or herbage; whose barrenness makes their height accursed. Some wife Princes, and great Ministers of our modern times, have kept Rolls and Registers of the most eminent Men famed for theirvirtue, and knowledge Baltan de in any parts, with an account of their family, li- les flerile neage, and condition, out of which (if in their to fait manufacture own jurisdiction) they culled and elected such, proper for their occasions and vacant Offices.

Richtien.

Book C

The Turk is no less careful in the choice of he Officers, and loves to be ferved by his own, for w as to whom he hath given breeding, and educatio o and are as obliged to employ those parts in his fe the vice which he hath bestowed, whose minds he ha a gultivated with wildom and virtue, as well as no w rished their bodies with food, until they arrive the a mature age, that renders the profit of his ca d and expence; such as these he is served by, who a he can raise without envy, and destroy without da ger.

The Youths then that are defigned for the gre & Offices of the Empire, called by the Turks Jehon lan el must be such as are of Christian Parents, taken 9 War, or presented from remote parts; as I hat observed that the Algerians, always amongst oth c Gifts, prefent some Youths whom they have take h by Piracy; the Policy herein is very obvious, b cause the Sons of Christians will hate their Paren V being educated with other Principles and Custom I or coming from diftant places have contracted

mus apud principem & Princ :pum cui plurimi &

acquaintance, fo that starting from their Schools if t Magnaq; to Government, they will find no Relations, Dependencies on their Interests then that of the gnibus pri- great Master, to whom they are taught, and ned fity compels them to be faithful. In the next place I fam locus, these Youths must be of admirable seatures, a pleasing looks, well shaped in their bodies, and without any defects of nature; For it is conceived that a corrupt and fordid Soul can fcarce inhabit. ras, tavi-a ferene and ingenious Aspect; and I have oble res, Magno wod, not only in the Seraglio, but also in the Cour famper the of great men, their personal attendants have been venum gli- of comely lufty Youths, well habited, deporting deriving the themselves with fingular modelty and respect in the decas, in presence of their Master: So that when a Pasth Aga, Spabee travels, he is always attended with come

come

who

of I comely equipage, followed by flourishing Youths. , for well cloathed and mounted in great numbers, that catio one may guess at the greatness of this Empire. by nis fe the retinue, pomp, and number of fervants which e ha accompany Persons of Quality in their Journies; s no whereas in the parts of Christendom where I have rive trayelled, I have not observed ( no not in attenis ca dance of Princes) fuch oftentation in Servants as is who amongst the Turks, which is the life and ornament ut da of a Court. And this was always the custom in the Eastern Countries, as Q. Curtius reports Lib. 6 e gre Quippe, omnibus barbarn in corporum Majeffate veneratio ordan ofty magnoruma, operin non alies capaces preant, quans ken quas eximia specia donane natura dignista est. But I has these Youths before they are admitted, are presentoth ed before the Grand Signior, whom according to take his pleasure he disposes in his Setaglio at Pera, or b Adrianople, or his great Seraglio at Gonff aminople. Paren which is accounted the Imperial feat of the Ottoman from Emperors, For thefe are the three Schools or Colted ledges of Education. Those that are preferred to pols i the last named, are commonly marked out by special ns, cial delignation, and are a nearer step to degrees of the Preferment, and are delivered to the charge of the ned Capa Aga, or chief of the white Eunudhs. The t plac Eunychs have the care of these Scholars committed a unto them, whom they treat with an extraordinary. s, a feverity; for thefe, being the Cenfores morum, punish nceive every flight omission, or fault with extreme rigour. habit For Eunuchs are naturally cruel, whether it be out oble of envy to the Matculine Sex which is perfect and cour entire; or that they decline to the disposition of to be Women, which is many times more cruel and reportis vengeful then that of Men; they will not let flip in the smallest Peccadillo without its due chastifement. Pach either by blows on the Soals of the feet, or long with faltings, watchings, or other penance; fo that he

Ch

of t

one,

the

men

and

war

Maf

disci

gior

ther

and

mac

the

may

the

is a

in

hol

ricl

ner Ri

the

ful

ma Eu

be

me if

tu

of

re

fp cl

lo

ir

who hath run through the several Schools, Orders, and Degrees of the Seraglio, must needs be an extraordinary mortified Man, patient of all labours, fervices, and injunctions, which are imposed on him with a strictness beyond the discipline that Religious novices are acquainted with in Monasteries, or the severity of Capuchins, or holy Votaries. vet methinks these men that have been used all their lives to fervitude, and subjection, should have their fpirits abased, and when licensed from the Seraglio to places of Trust and Government, should be so acquainted how to obey, as to be ignorant how to Rule, and to be dazled with the light and liberty, and overjoyed with the sence of their present condition, and past sufferings, passing from one extreme to another, that they should lose their Reasons, and forget themselves and others. But in answer hereunto the Turks affirm, That none know fo well how to Govern, as those who have learned how to obey: though at first the sence of their freedom may distract them, yet afterwards the discipline, lectures, and morality in their younger years, will begin to operate, and collect their scattered sences into their due and natural places. But to return from whence we have a little digressed; These young men before they are disposed into their Schools, which are called Oda, their Names, Age, Country, and Parents are Registred in a Book, with their allowance from the Grand Signior of four Aspers a day; the Copy of this Book is fent to the Tefterdar, or Lord Treafurer, that so quarterly they may receive their Penfion.

Oda fignifies a Chamber.

The 2 Odaes.

Being thus admitted, they are entred into one of the two Schools, that is to fay into the Bojuck Oda, which is the great Chamber, or the less; the former commonly contains 400, and the other about 200 or 250, these two Schools may be said to be

of

s,

m i-

or

nt ir

ır

io Ö

0 d

,

0

0

of the same form or rank; and what is taught in one, is likewise in the other; neither of them hath the precedency; all of them equally near to Preferment; their first lessons are silence, reverence, humble and modest behaviour, holding their heads downwards, and their hands across before them; their Masters the Hogias instruct them in all the rights. discipline, and superstition of the Mahometan Religion, and to fay their prayers, and understand them in the Arabick Language, and to speak, read. and write Turkish perfectly. Aftewards having made proficiency in the former, they proceed in the study of the Persian and Arabick Tongues, which may be of benefit to them if their lot chance to call them to the Government of the Eastern parts, and is a help to the improvement of their knowledge in the Turkish, which being of it felf barren, is beholding to those Tongues for its copiousness and enrichment.

Their Cloathing is good English Cloth and Lin-cloathing nen, neither fine nor course; their Diet is chiefly and other necessary Rice, and other wholesome Meats which become ries. the Table of Scholars, where there is nothing of fuperfluity, as there is nothing of want: Their manners and behaviour are firifly watched by the Eunuchs their careful Guardians, fo as they cannot be familiar one with another at any time without modesty, and respect to the presence they are in; if they go to perform the necessary offices of Nature, or to the Bath, they are never out of the eye of an Eunuch, who will admit none of their nearest relations to speak with them, or see them, unless special License be obtained from the Capa Aga or chief of the Eunuchs. Their Bed-Chambers are Their relong Chambers where all night Lamps are kept burn-tirement. ing; their Beds are laid in ranks one by another up-Bed-Saframes or Boards raised from the ground; and

between

between every five or fix lies an Eunuch, fo as conveniently to fee or over-hear if there be any wanton or lewd behaviour or discourse amongst them.

When they are arrived to some proficiency, and almost to Mans estate and strength of body, fit for manly exercises, they are trained up in handling the Lance, throwing the Iron Bar, drawing the Bow, and throwing the Gerit or Dart. In all these exercifes they spend many hours, being constant in all or some of them, and are severely corrected by their Eunuch if they feem to be remiss or negligent therein: many of them spend much time principally in drawing the Bow, in which they proceed from a weaker to one more strong, and by continual exercife and use come at last to draw Bows of an incredible strength, more by art and custom then of pure force; and thus by constant bodily exercise they become men cf great strength, health, and agility, fit for Wars, and all active employments: Amongst their other exercises, Horsmanship is a principal Lesson, both to fit in a handsome posture, and to manage their Horse with dexterity; to draw the Bow on Horseback forwards, backwards, and on either fide, which they learn with that agility and pliantness of their joints in the full career or speed of the Horse as is admirable; they learn also to throw the Gerit or Dart out of their hands on Horseback, which because it is a sport or recreation the present Grand Signior delights in above all others, every one in hopes of preferment, and in emulation one of the other, endeavors to be a Master in it, and most are become so dexterous that they will dart a flick of above three quarters of a yard long with that force, that where it hits it will endanger breaking of a bone. The Grand Signior every day passes his time with feeing his Pages exercited in this sport, in which ordinarily one knocks

Horsemanship.

The Dart or Gerit.

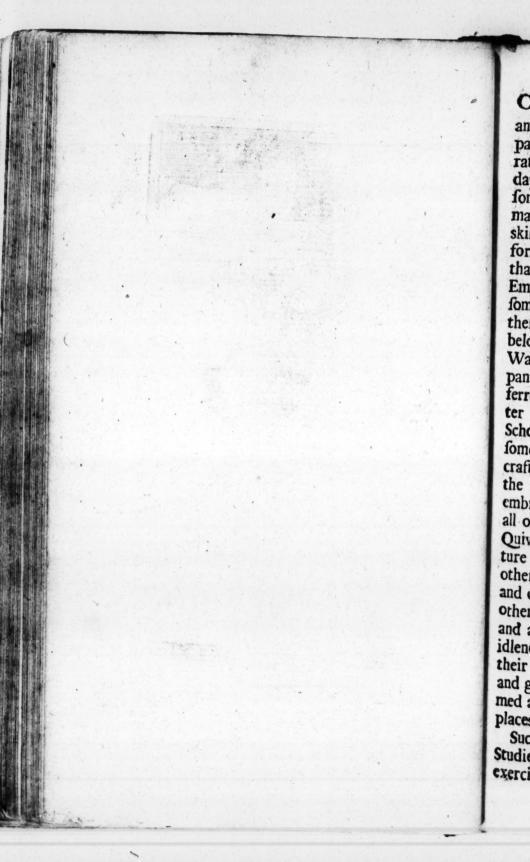




or Sword b



Ebrician Aga ar he that Sange the Sarap to the Grand France



another from his Horse, and seldom a day passes in which some receive not bruises or desperate wounds. This Sultan doth many times appoint days of Combat between the Black Eunuchs and fome of his White Pages on Horseback, in this manner with the Gerit; and then happens such a skirmish with such emulation, each side contending for the honour of his colour, race and dignity, with that heat and courage, as if they contended for the Empire; this pastime feldom concluding without fome blood. But it is to be noted, that none of these exercises are performed by any of those that belong to the two Chambers, unless within the Walls of the Seraglio; the other Pages who accompany the Grand Signior abroad, are fuch as are preferred to farther and higher Chambers, as hereafter we shall discourse. To the former Lessons of School-learning and exercise abroad, are added fome other accomplishments of a Trade, Handycraft or Mystery, in which a man may be useful to the fervice of the Grand Signior, as to fow and embroider in Leather ( in which the Turks exceed all other Nations) to make Arrows, and embroider Quivers and Saddles, and make all forts of Furniture for Horses; some learn to fold up a Turbant, others to fold up, clean, and brush Vests; to wash and clean in the Bath, to keep Dogs and Hawks; others to excel in the Turkish manner of Musick, and all other services which may keep them from idleness, and wherein they may be of future use to their great Master. And according hereunto Pashaes and great men have been denominated and furnamed after their departure from the Seraglio, to their places of Office and Trust.

Such as have before made good proficiency in their Studies, and attained to a dexterity in their bodily exercises, are transplanted to the first step of Pre-

ferment.

10 ceffions

greatl:

oblerved,

Cl

the

apa

the

of

as

Tu

ces

Of

Ov

me

Ha

al

of fer

of

VO

of

ho

an

Sv

mi

ap

til

til

Ti

ca

W

bo

H

fh

an

0

fi

ferment, which is the washing the Grand Signiors Linnen, and here they first change their Cloth for Satten Vests and Cloth of Gold, and their Pay and Salary is augmented from four or five Aspers a day to eight or more; thence they pass, as places fall, to the Hazna-Oda, or Chamber of the Treasury, or to the Kilar or Dispensatory, where the Drugs, Cordials and rich Drinks for the Grand Signiors service are kept; out of these two Chambers they are elected in order to the highest and supream place in the Seraglio, which is called the Haz Oda, which consists of 40 Pages; these attend immediately on the Person of the Grand Signior, and amongst them twelve hold the chief Offices of the Court, viz.

1. The Seliciar-Aga, the Kings Sword-bearer.

2. The Chiobadar-Aga, he who carries his cloak or vest for rainy weather.

3. The Rechinthar-Aga, he that holds his Stir-

rup.

4. The Ebriciar-Aga, he that carries his water to drink or wash.

5. The Tulbentar-Aga, he that makes up his Tur-

6. The Kem Husar-Aga, he who keeps the Wardrobe, and oversees the washing the Linnen.

7. The Chesnegbir Bashee, the chief Sewer.

8. Zagergee Bashee, the chief over the Dogs.

9. Turnackgee Baschee, he who pairs his Nails.

10. Berber Bashee, chief Barber.

11. Muhasebegee Baschee, the chief Accomptant.

12. Teskeregee Bashee, his Secretary.

There are also two other Officers in the Court of great respect, which are the Dogan Bashee, or chief Falconer, and the Humaungee Bashee, or chief over

rhe

the Baths; but these have their offices and Lodgings apart, and not entering into the Royal Chamber, are

not capable of higher preferment.

There are nine also are called Ars Agalar, who have the Priviledge of presenting Petitions like Masters of the Requests; of these, four are of the Hasoda, as the Shiletar Aga, Topobadar Aga, Rikiabrar Aga, Tulbend Oglani, and the others are of different Offices, as the Hazna Kiahaiasi, who is the second Officer of the Treasury, Kiler Kiahaiasi, who is Overfeer of the Provisions of Sherbets, Sugar, Sweetmeats, &c. Dogangi Bashi, or chief Falconer, the Hazodabaschi, or principal Commander of the Royal Chamber, and Kapa Agasi or chief Commander of the Pages; all which are first and nearest to preferment, and to be employed abroad, in the Office

of Pacha, as places are void.

Those that are thus through the grace and favour of the Sultan arrived to the dignity of being of the Royal Chamber, where they enjoy the hohour and priviledge of being conftantly in his eye and presence, are often presented by him with Swords, Vefts, Bows, and the like; and are permitted to take Rewards for the intercessions and applications they make in behalf of others. times he fends them on message to Pashees; sometimes for the confirmation of the Princes either in Transilvania, Moldavia, or Walachia; sometimes to carry Prefents to the Visier and great Men: in all which Employments they are greatly entertained both with Money Jewels, and rich Furniture for Horses; so that very sew of these Forty, but in a fhort time gain Estates of their own, fit to equippe and furnish them to enter into any Offices of the Empire. As offices fall in order, supplies are made The deout of these, others arising from lower Chambers grees of ficcessions fuccessively in their places; whether it be to the greatly

four oblerved.

Christ ness a court ment parts

Cha

four most considerable Governments, which are Cairo, Aleppo, Damascus, and Buda, or if none of these places be void, to be Beglerbegs of Grecia, or of Natolia, to be Aga of the Janizaries, Spaheeler Agasee, or General of the Horse, or to some small Pashalicks or Governments scattered in several places of the Empire. But we shall not here need to discourse of the particular Offices and Dignities within the power and gift of the Grand Signior, intending to make a distinct Chapter of the several Offices, Governments, Dignities, and Places, from whence the Grand Signiors Profits arife, that so we may the better describe the Wealth of this Empire, and the importance of those Offices, for difcharge of which young men are educated with the care beforementioned.

But before the conclusion of this Chapter, it will be necessary to add, that none unless by special grace, are advanced from the Seraglio, until the age of about 40 years, by which time they are ripe and mature for Government, and the wantonness and heat of youth allayed. Before their departure to their Places of Trust, they are courted and honoured by all with Presents; the Queen-Mother, the Sultanaes, the rich Eunuchs, the Great Visier, and Officers abroad concur all to adorn them with gifts and riches at their advancements, as undoubted confequents of the Grand Signiors favour. And at the farewel, with much submission they visit the Capa Aga, or chief of the Eunuchs, and other principal Officers of the Seraglio, recommending themselves in the time of their absence to their good grace and favour, defiring to live in their good opinion and friendship; and this is done with as much ceremony and complement as is exercised in the most civil parts of Christendom. For though the Turks out of pride and fcorn, comport themselves to Christians Of t

lars, rity i **fpeci** narie tivat and then of e and And to pref pen ipec ly e brie den fort and bar wh bell

ed

the

Christians with a strange kind of barbarous hautiness and neglect, they are yet among themselves as courtly and precise in their own rules of complement and civility, as they are at Rome, or any other parts of the civilized World.

#### CHAP. VI.

Of the Method of the Turkish Studies and Learning in the Seraglio.

TE have rather shewed in the foregoing Chapter, the Education of young Scholars, in reference to exercise of body, and dexterity in arms, then the method of their studies and fpeculations, according to the manner of our Seminaries and Colledges, which more respect the cultivation of the mind with the principles of vertue and morality, and the notions of fublime reason, then in the improvements of the body by affiduity of exercise, which makes them become active, and begets an agility in the management of Arms. And though the latter is a business most attended to by fprightly and ingenious spirits, who know preferments in the Ottoman Court have always depended and still do on the virtue of the Sword; yet speculation and knowledge in Sciences are not wholly estranged from their Schools, which we shall in brief touch upon to fatisfie the curiofity of our Academies, who I know would gladly be refolved what fort of Physical or Moral Philosophy, what Tongues and Sciences fall within the contemplation or that barbarous ignorance of the Turks. To dilucide which the most clearly that I can, according to the best information of the learned Turks; it is reported by the Kalfaes or Pedagogues of the Seraglio, that their chief design is to instruct their Scholars in reading

Profe

lively

most

maiu batal

ly th

amo plex

tem tho

to b

to a

dis

ry (

Em of

qui

ter be

Al

fo

pe

to

th

m th

tl

0

reading and writing, fo as they may have fome in it, wh spection into the Books of their Law and Religion: we w Books especially the Alchoran, whereby may be produced are D in their minds a greater reverence to them. For Hafiz being once passed from the first form of their A. B. C. mixto and joyning fillables, they are then instructed in the Arabian Tongue, wherein all the secrets and treafure of their Religion and Laws are contained, and is a necessary accomplishment of a Pasha, or any great Minister in relation to the better discharge of his Office, being thereby enabled to have an infpe-Ction into the Writings and Sentences of the Kadees, or other Officers of the Law within his jurifdiction, as well as furnished with knowledge and matter of discourse concerning Religion. adorn these young Candidates of the Grand Signiors favour, with more Polity and ingenious Endowments, the next Lesson is the Persian Tongue, which fits them with quaint words and eloquence, becoming the Court of their Prince, and corrects the großness, and enriches the barrenness of the Turkish Tongue which in it felf is void both of expression and sweetness of accent. It teaches them also a handsome and gentle deportment, instructs them in Romances, raises their thoughts to aspire to the generous and virtuous actions they read of in the Persian Novellaries, and endues them with a kind of Platonick love each to other, which is accompanied with a true friendship amongst some few, and with as much gallantry as is exercised in any part of the World. But for their Amours to Women, the restraint and strictness of Discipline, makes them altogether strangers to that Sex; for want of conversation with them, they burn in lust one towards another, and the amorous disposition of youth wanting more natural objects of affection, is transported to a most passionate admiration of beauty wheresoever it finds it,

57

it, which because it is much talked of by the Turks. we will make it a distinct discourse by it self. The Books they read commonly in the Persian language. are Danisten, Schabidi , Pend-attar, Giulistin, Bostan Hafiz, and the Turkish Books called Mulemma, or a mixture of the Arabian and Persian words both in Profe and Verse, facetious and full of quick and lively expressions. Of these forts of Books those most commonly read are called Kirkwizir, Humaiunname, or delile we Kemine, El fulceale, Seidbatal, and various other Romances: these are usually the study of the most aiery and ingenious spirits amongst them. Those others who are of a complexion more melancholick and inclinable to contemplation, proceed with more patience of method, and are more exact in their studies, intending to become Masters of their Pen, and by that means to arrive to honour and office either of Rest Efendi, or Secretary of State, Lord Treasurer, or Secretary of the Treasury or Dispensatory, &c. or else to be Emaums or Parish Priests of some principal Moschs of Royal foundation, in which they pass an easie, quiet, and fecure life, with a confiderable competency of livelihood. Others aim in their studies to become Hazifizi, which fignifies a Conferver of the Alcheran, who get the whole Alcheran by heart, and for that reason are held in great esteem, and their persons as facred as the place which is the Repository of the Law.

Those who are observed to be more addicted to their Books then others, are named by them Talibulitmi, or lovers of Philosophy; though very few amongst them arrive to any learning really so called, yet they attain to the degree of Ginzehon or Readers of the Alchoran, for benefit and relief of the Souls of those departed, who for that end hath bequeathed them Legacies. At certain houses they read Pooks

that treat of the matters of their Faith, and render rust mor them out of Arabick into Turkish, and these Books ection of are Schurnt, Salat, Mukad, Multeka, Hidaie, &c. f the Bla which they descant upon in an Expository manner; ould giv infructing the more ignorant and of lower form, s to ence by way of Catechism. They have also some Books of Poetry written both in Persian and Arabick, which run in Rhime and Meeter, like the Golden Verses in Pythagoras, containing excellent Sentences of Morality, being directions for a godly life, and he Wo contemplation of the miseries and fallacies of this World, which many of them do commit to memory, and repeat occasionally as they fall into discourfe. For other Sciences, as Logick, Physick, Metaphysick, Mathematicks, and other our University Learning, they are wholly ignorant; unless in the latter, as far as Musick is a part of the Mathematicks, whereof there is a School apart in the Seraglio. Only some that live in Constantinople have learned some certain rules of Astrology, which they exercife upon all occasions, and busie themselves in Prophesies of future contingencies of the Affairs of the Empire, and the unconstant estate of great Ministers, in which their predictions seldom divine grateful or pleasing stories. Neither have the wisest and most active Ministers or Soldiers amongst them, the least inspection into Geography, whereby to be acquainted with the situation of Countries or disposition of the Globe, though they themfelves enjoy the possession of so large a proportion of the Universe. Their Seamen, who feldom venture beyond fight of Land (unless they be those of Barbary, who are Renegadoes, and practifed in the Christian Arts of Navigation) have certain Sea-carts ill framed, and the Capes and Head-lands fo ill laid down, that in their Voyages from Constantinople to Alexandria, the richest place of their Trade, they trust

o lay a

The A her it h ecause Learnin erous t neans gain th he loss n they which Printin few H ledge ( before togetl on of to th Dom cords

> the ' thof yet reac

for t

nor one rust more to their eye and experience, then the diestion of their Maps; nor could lever see any Cart of the Black Sea made either by Turk or Greek, which ould give the least light to a knowing Seamen, so s to encourage him according to the rules of Art, o lay any considence thereon in his Navigatin.

The Art of Printing (a matter disprtable wheher it hath brought more of benefit or mischief to he World) is absolutely prohibited amongst them. ecause it may give a beginning to that subtlety of Learning, which is inconfiftent with, as well as dangerous to the grossness of their Government, and a neans to deprive many of their livelihood, who gain their Bread only by their Pen, and occasion he loss of that singular Art of fair Writing, wherein they excel or equal most Nations: the effect of which is evident amongst the Western people, where Printing hath taken footing. And though there be few Historians among them who have any knowledge of past times, or the being of other Empires before the Ottoman, mixing all stories in confusion together (as we have faid before) without distinction of Persons, or respect of Chronology; yet as to the successes and progress of Affairs in their own Dominions, they keep most strict Registers and Records, which ferve them as Presidents and Rules for the present Government of their Affairs.

And thus the Reader may found the depth of the Turks Philosophy, who though they reach not those contemplations of our profound Sophies, have yet so much knowledge as neither to be over-reached in their Treaties with the Wits of the World, nor for want of good Conduct of Affairs lose

one inch of their Empire.

th

ir

f

1

1

## CHAP. VII.

Of the Affection and Friendship the Pages the Seraglio bear each other.

CInce in the foregoing Chapter we have made mention of the amorous disposition that is be found among these Youths each to other, it w not be from our purpose to acquaint the Reade that the Doctrine of Platonick love hath found Di ciples in the Schools of the Turks, that they call a passion very laudable and virtuous, and a step i that perfect love of God, whereof Mankind is on capable, proceeding by way of love and admirat on of his image and beauty enstamped on the Cre ture. This is the colour of virtue, they paint over the deformity of their depraved inclinations; but in reality this love of theirs, is nothing but libid nous flames each to other, with which they burn violently, that banishment and death have not been examples fufficient to deter them from making de monstrations of such like addresses; so that in the Chambers, though watched by their Eunuchs, the learn a certain language with the motion of the eyes, their gestures and their fingers, to expres their Amours; and this Passion hath boiled some times to that heat, that jealousies and rivalties have broken forth in their Chambers without respect to the feverity of their Guardians, and good orders have been brought into confusion, and have no been again redreffed, until some of them have been expelled the Seraglio with the Tippets of their Vest cut off, banished into the Islands, and beaten almost to death. No ook

Chap. VII.

mad is t it wi eade

d Di calli tep # s on nirati

Crea tove bu libid urn

t bee ng de the the

thei xpre fome

s have eft to rders

e no bee Veft

lmol No

Nor is this Passion only amongst the young Men each to other; but Persons of eminent degree in the Seraglio become inveigled in this fort of love, watching occasions to have a fight of the young Pages that they fancy, either at the Windows of their Chamber, or as they go to the Mosque, or to their Washings or Baths; offer them fervice and prefents, and fo engage them as to induce them to defire to be made of the Retinue of him that uses this Courtthip towards them, which they many times obtain, and being entertained in the fervice of a Master who fo highly fancies and admires them, they become often sharers with him in his riches and fortune.

The Grand Signiors themselves have also been flaves to this inordinate Passion. For Sultan Morat became fo enamoured of an Armenian Boy, called Mula, as betrayed him, though otherwise a discreet Prince, to a thousand follies; and at another time preferred a youth for his beauty only from the Novitiate of Galata, to be one of the Pages of his Haz Oda or Chamber of his Royal Presence, and in a short time made him Silahter Aga, or Sword-bearer, one of the greatest Offices in the Seraglio. this present Sultan became so enamoured of a Constantinopolitan youth, one of the Pages of his Musitians School, called Kulogli, or Son of a flave, that he made him his chief Favourite, never could content himself without his company, cloathed him like himfelf, made him ride by his fide, commanded all to present and honour him, in the same manner as if he had made him Companion of the Empire.

This Passion likewise reigns in the Society of Women; they die with amorous affections one to the other; especially the old Women court the young, present them with rich Garments, Jewels Money,

61

even to their own impoverishment and ruin, and these darts of *Cupid* are shot through all the Empire, especially *Constantinople*, the *Seraglio* of the Grand Signior, and the Apartments of the Sultans.

### CHAP. VIII.

# Of the Mutes and Dwarfs.

D Elides the Pages, there is a fort of Attendants to make up the Ottoman Court, called Bizebani, or Mutes, men naturally born deaf, and fo consequently for want of receiving the found of words are dumb: These are in number about 40, who by night are lodged amongst the Pages in the two Chambers, but in the day time have their stations before the Mosque belonging to the Pages, where they learn and perfect themselves in the language of the Mutes, which is made up of several signs in which by custom they can discourse, and fully express themselves; not only to signifie their sense in familiar questions, but to recount Stories, understand the Fables of their own Religion, the Laws and Precepts of the Alchoran, the name of Mahomet, and what elfe may be capable of being expressed by the The most ancient amongst them, to the number of about eight or nine, are called the Favourite Mutes, and are admitted to attendance in the Haz Oda; who only serve in the place of Buffons for the Grand Signior to sport with, whom he sometimes kicks, fometimes throws in the Cisterns of Water, fometimes makes fight together like the combat of Clineas and Dametas. But this language of , and Em Sul

ok 1

ants bani, nseords by

am-be-

hey the ich ress fa-and re-nd he

a-ne 10 e-

e





the Mutes is so much in fashion in the Ottoman Court, that none almost but can deliver his sense in it, and is of much use to those who attend the Presence of the Grand Signior, before whom it is not reverent

or feemly fo much as to whifper.

The Dwarfs are called Ginge; these also have their quarters amongst the Pages of the two Chambers, until they have learned with due reverence and humility to stand in the presence of the Grand Signior. And if one of these have that benefit, as by Natures fortunate error to be both a Dwarf, and dumb, and afterwards by the help of Art to be castrated and made an Eunuch, he is much more esteemed, then if Nature and Art had concurred together to make him the perfectest Creature in the World; one of this fort was presented by a certain Pasha, to the Grand Signior, who was so acceptable to him and the Queen Mother, that he attired him immediately in Cloth of Gold, and gave him liberty through all the Gates of the Seraglio.

### CHAP. IX.

# Of the Eunuchs.

This libidinous flame of depraved Nature is for common a disease among the Turks, and so ancient a Vice, that both for state and prevention of this unnatural crime, it hath not been esteemed safe or orderly in the Courts of Eastern Princes to constitute others for the Principal Officers of their Houshold then Eunuchs: the like is observed in the Seraglio of the Grand Signior, where two Eunuchs especially have the principal command, and are per-

irt.

and

of

ent

ave

am-

nce

and

, as

and

be

ore

red

the

tain

able

him

ber-

is fo

o an-

n of

l fafe

COD-

their

n the

uchs

per-

fons of the highest and eminentest esteem, viz. the Kuzlir-Agasi, who is superintendent over the Women, and is a black Eunuch.

The other is Capa Agasi or Master of the Gate, who is White, and commands all the Pages and White Eunuchs residing in the Court; under him are all the Officers that are Eunuchs; as first the Haz Odabaschi or Lord Chamberlain, who commands the Gentlemen of the Bed-chamber.

2. The Serai Kiahaiasi, Lord Steward of the Houshold, who oversees the Chambers of the Pages, and the Seferli Odasi, or the Chambers of those Pages who are designed to follow the Grand Signior upon any Journey, and of these he hath care to see provided of Cloaths and all other necessaries

for the service they undertake.

3. The Haznadar Bashi, or Lord Treasurer of the Seraglio, who commands those Pages that attend the Treasury; I mean not that which is of present use, as to pay the Soldiery, or serve the publick and present occasions of the Empire, for that is in the hand of the Testerdar; but that Riches that is laid apart for the expences of the Court, and that which is amassed and piled up in several rooms of the Seraglio, of which there have been collections and additions in the time almost of every Emperor, distinguished and divided by the names of the Sultans, through whose industry and frugality they had been acquired; but this Wealth is conserved as sacred, not to be used or exposed, unless on occasions of extreme emergency.

4. The Kilargi Bashi; that is, the chief Commander over the Pages, to whose care the charge of the Dispensatory is committed, or expenses for the daily Provisions. Other Officers there are of Eunuchs, as he that is first Master of Scholars for

their



Kuzlir Aga or Black Eunich of the women

Chap. IX. the Turkish Polity.

ok I

their Books, called Ikingi Capa oglani, and his Usher; the chief Miergidgi or Priest of the Grand Signiors Mosque; under whom are two other Assistants, for

cleanfing and well ordering of the Mosques.

These are the only Officers of the White Eunuchs. the others are of the Commonalty, which are in number about fifty, and have ordinarily twelve Aspers a day pay, which also are augmented according to the Wakfi or Legacies of the deceased. Those that are Curates of the Royal Mosques, and have Pluralities of Benefices of that nature, have fometimes a revenue of 100 chequins a day: among these also due order is observed, the younger or Juniors in the Seraglio, always giving respect and reverence to Seniority.

# Of the Black Eunuchs.

He black Eunuchs are ordained for the fervice I of the Women in the Seraglio; as the White are to the attendance of the Grand Signior, it not feeming a fufficient remedy by wholly difmembring them, to take the Women off from their inclinations to them, as retaining fome relation still to the Masculine Sex, but to create an abhorrency in them; they are not only castrated, but black, chofen with the worst features that are to be found among the most hard-favoured of that African Race. The prime Officer of them all, as we have faid before, is the Kuzlir Aga, or Master of the Maids or Virgins.

2. Valide Agasi, the Eunuch of the Queen-Mo-

ther

3. Schahza As

3. Schahzadeler Agasi, or the Eunuch to whose charge is committed the Royal Progeny, and in whose custody at present are three Sons of Sultan Ibrahim, Brothers to the present Emperor, viz. Solyman, on whom the Turks at present found their principal hopes and expectation; Bajazet and Orchan, the Mother of which two last is still living, and confined to the old Seraglio in Constantinople, which is the Monastery of the decayed Wives and Mistresses of former Grand Signiors, from whence there is no redemption, until either their Sons die, or by good fortune one becomes Emperor.

4. Is Fazna Agasi, or the Eunuch that is Treasurer to the Queen-Mother, and commands those Damsels that are Servants in the said Cham-

ber.

5. Kilar Agasi, or he that keeps the Sugar, Serbets, and Drugs of the Queen-Mother.

6. Bujuck Oda Agos, Commander of the greater

Chamber.

7. Kulchuk Oda Agasi, Commander of the lesser Chamber.

8. Bash Capa Oglani, the chief Porter of the Wo-

mens Apartment,

or Priests of the Royal Mosque belonging to the Queen-Mother, ordained for the Womens Prayers.

ofe in an 12. eir

Org,

le.

ind

nce

lic,

ıfu-

ofe

ım-

Ser-

ater

fer

VO-

ums

the

ray-

The

# The Apartments of the Women.

Nd fince I have brought my Reader into the quarters of these Eunuchs, which are the Black guard of the sequestred Ladies of the Seraglio, he may chance to take it unkindly, should I leave him at the door, and not introduce him into those Apartments, where the Grand Signiors Mistresses are lodged: And though I ingenuously confess my acquaintance there (as all other my conversation with Women in Turky) is but strange and unfamiliar; yet not to be guilty of this discourtesie, I shall to the best of my information write a snort Account of these Captivated Ladies, how they are treated, immured, educated and prepared for the great atchievements of the Sultans affection; and as in other Stories the Knight confumes himself with Combats, Watching, and Penance to acquire the love of one fair Damfel; here an Army of Virgins make it the only study and business of their life to obtain the fingle nod of invitation to the Bed of their great Master.

The Reader then must know that this Assembly of fair Women (for it is probable there is no other in the Seraglie) are commonly Prizes of the the Sword, taken at Sea and at Land, as far fetched as the Turk commands, or the wandring Tartar makes his excursions, composed almost of as many Nations as there are Countries of the World, none of which are esteemed worthy of this Preferment, unless beautiful and undoubted Vir-

gins.



Cha A two

two broi one is a

wha unde Cha hand

to which

and out resp tion Peri

are of j

Kad ful mon

orde v a ce Heli which

diff: it be Wa Son

of t

carr

As the Pages beforementioned are divided into two Chambers, so likewise are these Maids into two Odaes, where they are to work, sow, and embroider, and are there lodged on Sasawes, every one with her bed apart, between every five of which is a Kadun or grave Matron laid to oversee and hear what actions or discourse passes either immodest or undecent; Besides this School, they have their Chambers for Musick and Dancing, for acquiring a handsome air in their carriage and comportment, to which they are most diligent and intent, as that which opens the door of the Sultans afsections, and introduces them into Preserment and Esteem.

Out of these, the Queen-Mother chooses her Court, and orderly draws from the Schools such as she marks out for the most beauteous, facetious, or most corresponding with the harmony of her own disposition, and prefers them to a near attendance on her Person, or to other Offices of her Court. These are always richly attired and adorned with all forts of precious Stones, sit to receive the addresses and amours of the Sultan: over them is placed the Kadun Kabia or Mother of the Maids, who is careful to correct any immodest or light behaviour amongst them, and instructs them in all the Rules and orders of the Court.

When the Grand Signior is pleased to dally with a certain number of these Ladies in the Garden; Helvet is cry'd, which rings through all the Seraglio, at which word all people withdraw themselves at a distance, and Eunuchs are placed at every Avenue, it being at that time death to approach near those Walls. Here the Women strive with their Dances, Songs, and Discourse to make themselves Mistresses of the Grand Signiors affection, and then let themselves loose to all kind of lasciviousness and wanton carriage, acquitting themselves as much of all re-

F 4

ije.

spect to Majesty as they do to modesty. When the Grand Signior resolves to choose himfelf a Bed-fellow, he retires into the Lodgings of his Women, where (according to the flory in every place reported, when the Turkish Seraglio falls into discourse) the Damsels being ranged in order by the Mother of the Maids, he throws his Hankerchief to her, where his eye and fancy best directs, it being a token of her election to his Bed. furprized Virgin fnatches at this prize and good fortune with that eagerness, that she is ravished with the joy before she is deflowered by the Sultan, and kneeling down first kisses the Handkerchief, and then puts it in her bosom, when immediately she is congratulated by all the Ladies of the Court, for the great honour and favour she hath received. And after she hath been first washed, bathed and perfumed, flie is adorned with Jewels, and what other attire can make her appear glorious and beautiful; fhe is conducted at night with Musick and Songs of her Companions chanting before her to the Bed. chamber of the Sultan, at the door of which attends fome Favourite Eunuch, who upon her approaching gives advice to the Grand Signior, and permission being given her to enter in, the comes running and kneels before him, and fometimes enters in at the feet of the Bed, according to the ancient ceremony, or otherwise as he chances to like her, is taken in nearer way with the Embraces of the Grand Signior.

This private entertainment being ended, she is delivered to the care of the Kadan Kabia or Mother of the Maids, by whom she is again conducted back with the same Musick as before, and having first washed and bathed, hath asterwards the lodging and attendants that belongs to Hunkiar Asa-kis, that is, the Royal Concubine; if it be her good fortune

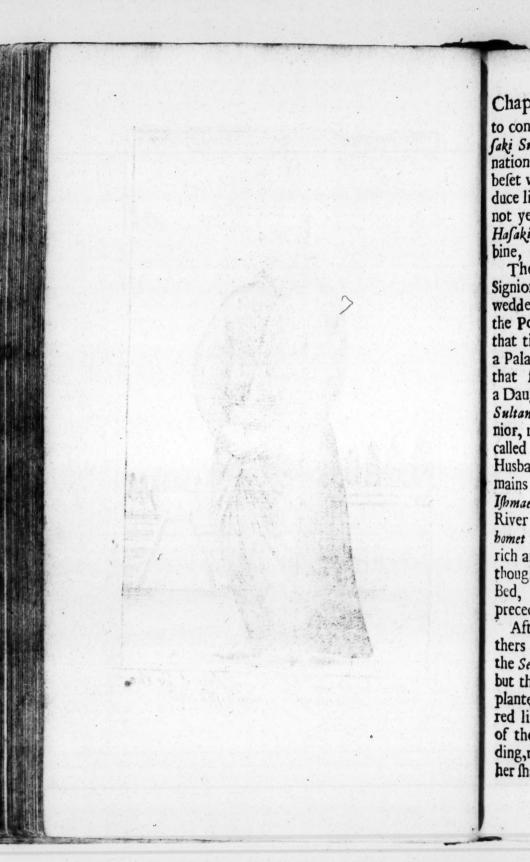




The habit of an Agiamoglan



A Hasaki or an Officer em ployed by the Grand Signor on messages 200



to conceive and bring forth a Son, she is called Hafaki Sultana, and is honoured with a solemn Coronation, and Crowned with a small Coronet of Gold
beset with precious Stones. Other Ladies who produce like fruits from the Grand Signiors Bed, have
not yet the like honour, but only the name of Bash
Hasaki, Inkingi Hasaki, the first and second Concu-

bine, and fo forward.

The Daughters that are born from the Grand Signior, are oftentimes at four or five years of Age wedded to some great Pasha or Beglerbeg with all the Pomp and Solemnities of Marriage, who from that time hath care of her Education, to provide a Palace for her Court, and to maintain her with that state and honour as becomes the dignity of a Daughter to the Sultan. At this tenderness of Age. Sultan Ibrahim, Father of the present Grand Signior, married three of his Daughters; one of which called Gheaher Han Sultan, hath had already five Husbands, and yet as is reported by the World, remains a Virgin; the last Husband deceased was Ishmael Pasha, who was flain in the passage of the River Raab; and is now again married to Gurgi Mahomet Pasha of Buda, a man of 90 years of age, but rich and able to maintain the greatness of her Court, though not to comply with the youthfulness of her Bed, to which he is a stranger like the rest of her preceding Husbands.

After the death of the Grand Signior, the Mothers of Daughers have liberty to come forth from the Seraglio and marry with any person of Quality; but those who have brought forth Sons, are transplanted to the old Seraglio, where they pass a retired life without redemption; unless the Son of any of those Mothers by death of the first heir, succeeding, release his Mother from that restraint, and make her sharer with him in all his happiness and glory.

CHAP.

### CHAP. X.

# Of the Agiam-Oglans.

Pages, Mutes, Dwarfs, Eunuchs, and the Feminine Court; it will now be necessary to speake the under Officers and Servants called Agiam-Ogland who are designed to the meaner uses of the Seraglia These are also Captives taken in War, or bough of the Tartar, but most commonly the Sons of Christians taken from their Parents at the Age of ten or twelve years, in whom appearing most firength of body then of mind, they are set apart for labour and menial Services: These are,

1. Porters.

2. Bost angi's or Gardiners.

3. Baltagi's or Hatchetmen, who cut and can Wood.

- 4. Asgees or Cooks, with all the Offices of the Kitchin.
  - 5. Paicks and Solacks.

6. Butchers.

7. Holvagees or Confectioners.

8. The Attendants of the Hospital of sick Pages.

And all other set apart for servile Offices.

These are seldom the Sons of natural born Turky but yearly collected (as I said) from the increase of poor Christians in the Morea and Albania; by which means those Countries are greatly dispeopled the yearly number of those thus collected, amount





the last outer hashaw or Head of the Goldmers



A Hologgi or Confectioner of the Seregin

abe are din ver med div and ced ferri Gas Signare call ing day piece is the whole while raght Coll To glan. manufes of hath unto the most commonly, as I am given to understand, to about 2000, which being brought to Constantinople, are first presented before the Visier, who (according as his humour directs him) are placed in divers stations, either in the Seraglines of Galata, Okmedon, or Adrianople; others are put forth to learn divers Trades in the City; others to be Sea-men. and learn Navigation; others especially are placed in the great Seraglio, where they are made to ferve in the Stables, in the Kitchin, to dig in the Gardens, to cleave Wood, to row in the Grand Signiors Barge, and to do what other fervices they are commanded by the Superiours fet over them. called Odabashees, who are men of ancienter standing then the rest, having about fifteen Aspers a day Salary, two Vests of Cloth a year, and two pieces of Linnen Cloth for Shirts and Hankerchiefs. &c. and these are subject to the Bostangi Pasha, who is the head and absolute Commander of all those who have the name of Bostangees or Gardiners, of which there may be 10000 in and about the Seraraglices and Garden of the Grand Signior.

Of these Bostangees, some are raised to a higher degree, and called Hasaki, which signifies Royal, \* and attend only to messages sent by the Grand Signior himself, and are men of special authority. Their Habit or Cloathing nothing differs from the Bostangees, unless in the sineness of their Cloth, their Collar, and Girdle, according to this Picture.

The power of the Bostangi Passa is very great; for though he himself arose but from the Agiamoglans, and wore a selt Cap, yet he hath the command of all the Grand Signiors Gardens and Houses of pleasure, oversees all his Water-Works, and hath power and jurisdiction along the Bostonus, unto the mouth of the Black Sea, commands also the Country at a large distance from Constantinople;

having

Book I

ted

are

ftre

pla

cat

fpe

Bo

the

da

nic

ful

be

10

to

G

if

P

th

R

f

1

3

(

H

C

I

having power to punish all debaucheries and extravagancies in and about the Country Villages, andis capable by the Grand Signiors favour to become Pasha of Grand Cairo, Babylon, Buda, &c. and of

the first degree which is Visier Azem.

The Agiamoglans who are defigned to the Grand Signiors Seraglio, are of the choicest amongst the whole number, the strongest Bodies, and most promissing Aspects, and are distributed into several Companies as they want to make up their comple. This discipline is very severe and strict, so that they are taught obedience and readiness to ferve, with watchings, fastings, and other Penances.

Their Cloathing is of coarfe Cloth made at Salonica, anciently called Theffalonica; their Caps of Felt, after the form of a Suger-loaf, of a hair colour, according as the Picture here describes; some of them are taught to Read and Write, who are esteemed the most acute and fit to receive ingenious learning, but the most part are exercised in activity of body, in running, leaping, wreftling, throwing the Iron Bar, and other agility wherein the strength and activity of body is best practifed, Their Lodgings are under feveral Pent-houses or Sheds, built under the Walls of the Seraglio, their Dyet is Flesh and Rice, sufficient, though not luxurious. Out of these belonging to the Seraglio none are drawn out for Janizaries, but are sometimes preferred to service of Pashaes for their fidelity or good deferts, and by those Masters arise to confiderable Riches, and commodious manner of livelihood; others of these in great numbers are made use of for attendance on the Grand Signiors Tents, when he goes to the Wars, and in other Journies are useful for the management of the Grand Signiors carriages and travelling necessaries. Such Agiamoglans (as we have faid before) that are distribured

a. lis

ne of

nd he

.0.

ral

e.

fo

to

es. Sa-

of

-0:

me

are

in

ed.

or

ot

lio

1e-

de-

to of

are

ors

ur-

ig-

ia-

red

ted into other quarters besides the Royal Seraglio, are principally designed as they grow ripe, and of strength of body to be made Janizaries in the place of the deceased; so that their principal education is in order thereunto, of whom we shall speak more largely when we treat of the Militia.

The names of the Agiamoglans are written in a Book, with the places where they are distributed, their several Pays of two, three, or sive Aspers a day, which Book is under-written by the Grand Signior, and consigned to the Testerdar or Lord Treasurer, who pays their Salaries every three months, being obliged at that time to enquire who is dead or removed, and so accordingly to make a true report

to the Grand Signior.

And thus I have given you a brief account of the Grand Signiors Seraglio and the Regiment of it, which if well confidered and weighed, is one of the most Politick Constitutions in the World, and none of the meanest supports of the Ottoman Empire; which Relation I had from the mouth of one who had spent nineteen years in the Schools of the Seraglio. I must confess I have not treated so amply thereof as the subject might require, because the Rules and Occonomy observed among the Women, Mutes, Eunuchs, and other of the retired Apartments, I conceive to be a kind of digression from my purpose, my intention being principally to describe the Government, Maxims, and Policies of the Turk. And therefore I proceed to treat of the diversities of offices and Places of great Riches and Trust, which remain in the power of the Sultan to confer on those Favourites, Minions, and Creatures, whom thus at his own charge he hath nourished like a Father from their infancy to invest in their riper years with great honours, for fecurity of his own Person, and sourishing estate of his Dominions.

CHAP.

tin fe pot crisis in pli in v gir L a w C a fe m r fi in



The Prime Vizier

### CHAP. XI.

Of the Visier Azem or Prime Visier, his Office, the other six Visiers of the Bench, and of the Divan or place of Judicature.

He Prime Visier called in Turkish Visier Azem. is as much as chief Councellor; he is fometimes termed the Grand Signiors Deputy or Reprefentative, or Vicarius Imperii, because to him all the power of the Sultan is immediately devolved; there is no other folemnity, as I know of, in the creating a Visier then the delivery of the Grand Signiors Seal, which he always carries about him in his Bosom, on which is engraven the Emperors name, by which he becomes invested in all the power of the Empire, and can without the formality and process of Law remove all obstacles and impediments which hinder the free fway of his Government. It hath always been the Policy of the great Princes of the East, to erect one as Superintendent over all the rest of their Ministers; so Daniel was constituted by Darius over the Presidents and Princes, because of the admirable spirit and wildom that was in him: and Foseph was made Chief Governor and absolute Commander over all Egypt, and by this means those Princes who gave themfelves much over to fortness and luxury, could with more ease demand account of miscarriages in the rule of their Empire, it being their Policy to constitute one on whom all the blame of miscarriages in Government might be thrown.

Dan, c. 5.

an

o

is

fe

0

le

be

th

rie

Tto

of

pr

P

ot

ca

Ba

ed

an

til

fo

th

th

or ha

th

an

to

hi

at

SA

ce

di

A

The first constitution that we meet with in History of the first Visier, was in the time of Amurah the Third, King of the Turks, who passing into Enrepe with his Tutor called Lala Schabin, he made him his chief Councellor, and committed to him the charge of his Army, with which he won Adrianople formerly called Orestias, and ever since the Grand Signior hath continued to maintain that Office of Visier, using that common appellation of Lala, which signifies Tutor, whensever in familiar discourse he speaks to him.

There are besides the first, commonly six other Visiers who are called Visiers of the Bench, that have no power nor authority in the Government. but only are grave men, that have perhaps had Charges and Offices, and are knowing in the Laws, and fit together with the first Visier in the Divan or Court where Causes are tryed, but are mute and cannot give their fentence or opinion in any matter unless the first Visier please to demand their Councel or Judgment in point of Law; which he feldom does, not to disparage his own reason and experience. Their pay proceeds from the Grand Signiors Treasury, and is not above 2000 Dollan a year: any of these fix can write the Grand Signiors Firme or Autogra upon all commands or decrees that are fent abroad; and because their Riches are but moderate, and the Office they are in treats not much with the dangerous parts of State, they live long without envy or emulation, or being fubject to that inconstancy of fortune and alteration, to which greater degrees of place are exposed. And yet when any great matter is in confult, and of confiderable importance, these fix with the first Vifier, the Mufii and Caddeelescheers or Lord Chief Justices, are admitted into the Cabinet Councel,

and

Hi-

ath

Eu-

ade

im

ria.

the Of-

of

mi-

her

hat

nt,

had

WS,

USR

and

rat-

reit

he

and

and

lan

Sig

de-

hes

eats

hey

Cub-

on,

fed.

dof

Vi

hief

cel, and and are often permitted freedom to deliver their

81

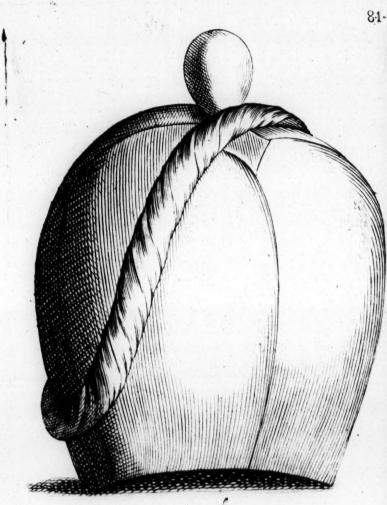
opinions on the matter of question.

The state and greatness the Prime Visier lives in is agreeable to the honour of him whom he reprefents, having commonly in his Court about 2000 Officers and Servants; when he appears in any folemnity or publick show, he carries on his Turbant before two Feathers, as the Grand Signior wears three set on with a handle of Diamonds and other rich Stones, and before him are carried three Horse Tails called the Tugh upon a long Staff, upon the top of which is a gilded knob; the like distinction of honour is permitted only to the three other principal Pashaes within their jurisdiction; viz. the Pasha of Babylon, of Cairo, and of Buda; the other inferiour Pashaes have only one Horse Tail carried before them, without other distinction or Badge of Authority; and these three formentioned Pashaes have a right to be Visiers of the Bench. and can take their places in the Divan when the time of their Offices are expired, and any of them found at the Court in entire grace and favour.

The Prime Visier as he is the representative of the Grand Signior, so he is the Head or Mouth of the Law; to him Appeals may be made, and any one may decline the ordinary course of justice, to have his case decided by his determination; unless the Visier through the multiplicity of his affairs, and the small consideration of the case, thinks sit to refer it to the Law. And that he may evidence his care of the publick good, he is always prefent at the Divan four times a week; that is, Saturday, Sunday, Monday, Tuesday, and the other days (excepting Friday) keeps Divan in his own house, so diligent and watchful are these men to discharge the

Acts of Justice, and their own Office.

He



A. Turbant

# Chap. XI. the Turkish Polity.

He is attended to the Divan, which is the Chamber of the Seraglio, by a great number of Chiaufes. and their Commanders in chief, who are a fort of Pursevants and other Officers who only serve to attend him to the Divan called Muta-faracan, and may be termed Serjeants or Tipstaffs; as he descends from his Horse and enters the Divan, or upon his return goes into his House, he is with a loud voice of his Attendants prayed for, and wished all happiness and long life, not unlike the falutations the Roman Souldiers used to their Emperors; Cum sub auspicin Casarin omnia prospera & felicia precabantur. When he is fet upon the Bench, all Causes are brought before the Caddeelescheer who is Lord Chief Justice. and by him all Judgments pass, unless the Prime Vifier shall think the Cause proper for his Cognisance. or shall disapprove at any time the Sentence of the Judge; and then by virtue of his unlimited power he can reverse the Verdict and determine as he pleafes. All Officers in the Divan wear a strange sort of dress upon their heads, called in Turkish Mugevezee, which for the more lively description is delineated in the preceding page.

The Lord Chief Justices which sit with the Grand Visier are two of Romelia and Asia, called Kadilescher, or Judges of the Army. And this shall in short serve for what is necessary to speak of the Divan in this place, in regard we only touch upon it for the better explanation of the Visiers Of-

fice.

The Prime Visier hath his power as ample as his Master who gives it him, except only that he cannot (though he is the elder Brother of all the Pashaes) take off any of their heads without the Imperial signature or immediate hand-writing of the Grand Signior, nor can he punish a Spabee or Janizary, or any other Soldier but by means of their

G 2

Com

Book 1

r

ni

no

ex

Pa

no

th

hi

an

fte

OU

of

or

25

of

th

fca

cli

ye wl

W

fer

va

Fa

liv

po ha

an

the

COI

Commanders: the Militia having referved them. felves that priviledge, which secures them from feveral oppressions: in other matters he is wholly absolute, and hath so great a power with the Grand Signior, that whomsoever he shall think fit of all the Officers in the Empire to proscribe, he can speedily obtain the Imperial hand to put it in execution.

Whatfoever petitions and addresses are made, in what business soever, ought first to pass through the hands of the Visier: but yet when a party hath fuffered fome notorious injury, in which the Visier is combined, or hath refused him justice, he hath liberty then to appeal to the Grand Signior himself. which is permitted by an ancient custom; the aggrieved person putting fire on his head, enters the Seraglio, runs in hafte, and can be fropt by no body until he comes to the presence of the Grand Signior, to whom he hath license to declare his wrong, The like was done by Sir Thomas Bendysh when Emballador at Constantinople, putting pots of fire at the Yard Arms of some English Ships then in Port and came to an Anchor near the Seraglio. The reafon thereof was, the violent seizure of the Merchants Goods, as foon as arrived in Port, for the fervice of the Grand Signior, without bargain or account of them, which being taken up by those Officers and great Persons who were out of the reach of Law, forced the worthy Embassador at that time Resident to represent his grievances with much resolution, fignifying them to the Grand Signior by fire on the Yards of eleven English Ships then in Port, which were drawn off from the Scale, where they usually lay, to the side of the Seraglio; which coming to be discovered first to the Visier, before the Grand Signior had notice thereof, he immediately extinguished those fires by a fair ac-

com-

commodation, before they burst into a more dangerous flame, by the knowledge of the Grand Sign nior, who might justly destroy him for suffering such notorious injustice to run to that publick and known extremity.

The Persians in like cases put on a Vest of white Paper, fignitying the aggravation of their injury is not to be described in as much Paper as can cover

their Bodies.

m. fe.

lly

and

all

ee-

uti-

,in

ugh

ath

fier

ath

felf,

ag-

ody

gni-

ong.

Em-

e at

rea-

Vier-

the

This great Office of Charge and Trust, as it is the highest, so it is the nearest to foves Thunderbolt, and most exposed to envy and emulation; Itrange stories are read and confirmed by eye-witnesles in our days, concerning the unexpected rife and afcent of unworthy men on a fudden without degrees, fteps or approaches to this mighty power and glory, and as foon have been thrown down and been the subject of the peoples cruelty and revenge; some have been the Sons but of a few days growth, and the Sun hath scarce set, before their greatness and glory hath declined; others have continued but a month, some a ort, year, others two or three, and withal, even in those who have lived longest and happiest, fortune sports with that wantonnels and inconstancy, that it may ferve to be the M rrour and Emblem of the Worlds 10 0 vanity, and uncertain riches: It is the fate of great hofe Favourites with barbarous Princes to be but shortthe lived. For either the Prince delights to exercise his or at power in debasing some, and advancing others, or with hath bestowed so largely, that his bounty is at a stop, Sigand begins to be wearied with heaping of favours, Ships as the other is glutted and fatiated with receiving cale, them; Fato potentie raro sempiterne, an satias capit fler, he flattery are likewise great, and the Factions are flattery are likewise great, whereby the state of the first Minister is endangered. Insita morcalibus natura recentem aliorum felicitatem agris oculin introspicere, moduma, fortune à nullis magis exigere. quam quos in aquo vident. Tac. lib. 3. Sometimes the Queen Mother rules, sometimes the Kuslir Aga commands, perhaps a beautiful Woman is Miltress of the power, as well as of the affections of the Sultan; every one of these have some Favourites, some or other who watch Preferments, and are intent to obferve all miscarriages of State, which may reflect on question the judgment or honesty of the first Author, by which means the unhappy Visier either by the Sultans immediate command, or tumults of the Soldiery raised by the powerful factions afore mentioned, yields up his Life and Government to gether; whose power and greatness being only borrowed from his Master, and depending on another pleasure, by its short continuance and mutability, verifies that true faying of Tacitus, Lib. 12. Nibil rerum mortalium tam instabile & fluxum est, quam fama pr tentia non sua vi nixa.

But it doth not always happen that the Prime Visier because he is deprived of his Office, should therefore lose his life; for many times, especially if he be a man whose disposition is not greatly sufpected of Malice or Revenge to the Contrivers of his fall, or be not of a generous spirit, and great abilities and popularity, whereby he may be venterous and capable of raifing Rebellion of Mutiny, he is permitted calmly to and quietly to descend from his high Throne of Honour; to enter into a lower Region and Air of a small and petty Government of a Pasha; as not many years past the Predecessors of Kinperli Father of this present Visier being degraded, had the Pasher lick of Kanisia ( which is accounted one of the meanest of all the Governments which are subject to 07-

ulis

re,

the

m-

of

271:

10

ob-

on

firft

her

s of

ore-

to-

100

hers

ity,

rum

pr

ould

ially

fuf

reat

be

O

ire,

e of

r of

s not

ther

ashor

the

A to

a Pasha) conferred on him, and here I cannot tell whether fuch a Visier hath not more reason to bless and congratulate his fortune then accuse it; for in this condition he is more free from cares and dangers, and much more happy if his ambition and greatness of spirit render not his repose and ease less pleasing, because it is not in the highest Lodgings of Honour and Command. But it is feldom fo among the Turks; for with them it is esteemed no difgrace to be transplanted from the Mountains to the Vallies; they know their original, and compofition partakes not much of Heavenly fire, and that the Clay they are framed of, is but of common Earth, which is in the hand of the Grand Signior, as the Pot, to frame and mould, as is most agreeable to his pleasure and will. And as it is no disparagement to decline and go backward in Honour amongst the Turks, fo it is no new thing, or abfurdity in their Politicks, to fee men rife like Mushromes in a night, and from the meanest and most abject Offices, without degrees or convenient approaches, at once leap into the Seat and Quality of the Prime Visier; I shall instance in one example worthy of Record, which was of late days, and as yet that I know of, hath had no place in History. It happened that in Constantinople, there was either great scarcity of Flesh, or the negligence of the Butchers had made it so; so that they who were not so early abroad as to watch their usual time of making their days provision, or came anything late, were necessitated to pass that day with a Lenten diet; among those who had missed one morning their common proportion of Flesh, was one Dervise a Cook of a Chamber of Janizaries; this man knew the blows and punishment he was to fuffer from the chief of the Chamber; that through his floth and want of care, the whole Company should that day pass without G 4

without their Dinner, which caused him in great passion with loud exclamations as he passed the Streets, to accuse the ill Government, and little care was had to rectifie these common abuses: it fortuned that at that time that Dervise was lamenting his case to all the world, and cursing the principal Of ficers, that the Grand Signior in dilguise passed by. and feeing a man in fuch diforder of mind, came in a courteous manner to demand the reason of his passion; to whom the Dervise replyed, It was vain for him to be inquisitive; or for me, said he, to inform you what you are able to afford no remedy unto; for none but the Grand Signior himself is of Sufficient power to redress that for which I have so much cause to be troubled. At last with much importunity he told what great abuse there was in the Butchery, that the Shambles were ill ferved, that he had miffed the usual proportion of flesh that morning, for his Janizaries Chamber, and what punishment he was likely to suffer, for having come short only one moment of his due time; he added farther, That the Visier and other Officers were negligent in rectifying these mean and low disorders, being wholly taken up in enriching themselves, and intent to their own interest; but if I were first ?sier, I would not only cause great plenty of Flesh in this City, but at all times of the day it should be found by those who wanted it; and now what benefit have either you, faid he, by bearing this story, or what release am I likely to have of punishment by repeating it to you? The Grand Signior afterwards returning home, and confidering of the discourse the Fanizaries Cook had made him, whether to prove the abilities of the man, or because he conceived Providence had offered this encounter, or that Princes delight to exercise their power in creating great men from nothing; he fent immediately for the Dervife, who being come into his presence, and sensible

reat

the

care

rtug his

Of-

by,

ame

vain

in-

nto ;

cient

cause

v he

that

l the

niza-

ly to

due

other

lves,

(b in

ound

bare

t re-

ng it

ning ani-

e the

Pro-

nces

men

Der-

fible

of the familiar discourse he had made him, trembling cast himself down at his feet, supposing that the free language he used of the Visier and the Government, was the cause he was now to lose his life. But it happened quite contrary, for the Grand Signior encouraging him to lay afide his fear, told him be was resolved to make him first Visier, to try an Experiment whether he was able to amend those abuses be complained of; and that herein he might not transgress the degrees whereby he was gradually to pass, he first made him chief of his Chamber, the next day Captain, the day following Aga or General of the Janizaries, and thence with one step to be Great Visier, who not only remedied the abuse in the Shambles according to his promife, but proved a famous and excellent Minister of State; and though examples of the like nature are frequent among the Turks, yet this may serve at present to shew in part the fortune and fate by which men are raised, and the unconstancy of greatness and glory amongst the Turks above any other part of the World befides.

It was a hard Problem in the Turkish Policy, which as a wife Prime Visier proposed to certain Pashaes amongst other questions, What courses were possible to be found out for a first Visier to maintain and continue his Office, and acquit this fo dangerous charge from the hazard and uncertainty to which it is liable; For you fee Brothers, said he, bow few enjoy or grow old berein; their virtue, their care, and their innocence are no protection; some remain a day, a week, a month, others protract the thred to a year or two, but at length they are (touse our own Proverb) like the Ant to whom God gives Wings for their Speedier The Pashaes were for a while all silent, dettruction. not knowing what reply to make, or how to refolve to difficult and knotty a point, until Kuperli (who

was

was then the most ancient and perhaps the wiself Palha, as the actions of his following life have fuff. ciently testified) first replyed, that in his opinion the only and most probable means for a tottering Visier to secure himself, is to divert the mind of the Grand Signior and other working Brains, upon fome foreign War; for Peace is that which corrupts the dispositions of Men, and sets them on work to raise themselves with intestine and Civil Evils; when War busies their Spirits, and employs them to gain renown and glory by Martial actions, by which means Plots and Treachery are droven from our own homes Confilin & aftu res externas me liri, arma procul habere, Tac. lib. 6. And it is possible that Achmet the Son of Kuperli, who began the last War with Germany, might go upon this Maxim of his Fathers; for in all matters of his Government, he is observed to walk by the same rules and dire ctions, which were bequeathed to him as well as his Inheritance.

And yet for all this doubtful estate of the Prime Visiers, some have been known to manage this Of fice 18 or 19 years, and afterwards wearied with care and pains, to acquit it by a natural death; from whence this question may arise, whether the favour or displeasure of the Prince depends on the destiny or fortune we are born to, or whether humane Counfel can affign a way between contumaciousness and flattery, wherein to steer free from danger and ambition? Unde dubitare cogor, fate & forte nascendi, ut catera, ita Principum inclinatio in bos, offensioin illos, an sit aliquid in nostris consiliis, li ceatq; inter abruptam contumaciam, & deforme obsequium pergere iter, ambitione & periculis vacuum. Tacit. lib. 4. But we find but few examples of this For if Visiers have been evil, their own cruelty and covetousness have hastned their fate;

k I.

iseft

Cuffi.

ion,

ring

d of

pon COI.

n on

Civil

loys

ons,

oven

Tible

laft

n of

ent,

lire.

s his

rime

Of-

with

ath;

the

the

hu-

aci-

rom

00

io in

s, li

ble

Ta-

this

nwo

ite;

if good their merits have been their ruine; lest the great benefits their merits have procured to their prince should feem to want reward, or be dangerous or difficult to requite, Beneficia eoufg; leta, dum videntur exfolvi poffe; ubi multum antevenere, pro gratia odium redditur, Tac. lib. 4.

The Revenues of the first Visier which issue immediately from the Crown, and are certain appendages to the Office, are not great, being not above 20000 Dollars yearly, which arife from certain Villages in Romelia; the rest of the immense riches which accrues to this charge fo full of cares and danger, flows from all the quarters of the Empire. For no Baffam or Minister of trust enters hisplace without his Present and Offering to the hrst Visier. to obtain his confent, and purchase a continuance of his favour. Those that have Governments alroad, have always their Agents at Court, who with gifts continually mollifie the Visiers mind, entreating him to represent their fervice to the Grand Signiorin an acceptable and grateful manner. And though at the Equinoctial in the Spring, all Pashaes, and any that have Governments of note, are obliged to maketheir Presents to the Grand Signior of considerable vaue, at which time the first Visier neither will not want his own acknowledgements, he is yet farther treated by all persons with Sums of Money, as the nature of their bufiness is, which is not secretly, but boldly and confidently demanded, and the bargain beaten as in matters of Merchandize and Trade; and Justice and Favours made as vendible and fet as publick to fale, as Wares and Commodities are in the Shops and Places of common Mart; fo that if the first Vifier proves covetous (as commonly they do who are raised from nothing, and used always to thrist, and refolves to lose nothing of what he may get ) his income is incredible, and may equal that which

C

b

b

f

ge

aget

a

is the Rent of the Grand Signior, and in a few years amass an immense Riches and Wealth. But of this the Prince and the Turkish Policy is not ignorant, and accordingly provides remedies to drain the inundations of the Visiers Coffers; at first by extorting great fums of money from him at his entrance to the Charge; then under colour of Friendship and Favour the Grand Signior makes him Visits, in requital whereof rich Prefents are made him, as Gratitude for io much Honour; next he many times fends to him for a gift of 100000 Dollars, for Jewels, Horses, and other things of great value; and in this manner feveral contrivances are used to turn these Rivules to pay their Tribute to the great Ocean; amongt which this prefent Grand Signior Mahomet the Foirth, hath found out one way amongst the rest, putting the Visier often to the charges of his Dinner, fending to his Kitchin for 20 Dishes of Meat, which is the usual proportion of the Grand Signiors ordinary Table, and by inviting himself to a Banquet many times at the Visiers expences; and this being done so frequently, gives the world occasion to believe that he demands it out of no other design then narrowness of Soul to fave the charges of his own Dinner; and the rather it is so believed because this Emperor is reputed of a covetous disposition, and of no affinity with Solyman the Magnificent. But the ways and means by which the Grand Signior comes in the end to be possessed of the gains and profits collected by his Visier, and other Officers, requires a particular discourse apart, which shall in its due time and place be treated of; and this shall for the prefent fuffice to have spoken concerning the Prime Visier and his Office.

## CHAP. XII:

The Offices, Dignities, and several Governments of the Empire.

HE that will describe the Polities of a Country, must endeavor especially in the most exact and punctual manner possible to declare the several Offices, Dignities and Riches of it, that so a more easie computation may be calculated of its strength, numbers of Men, Fortifications, Forces by Sea, where best desended, and where most easily vulnerable and

exposed.

o

2-

is

is

fe.

1;

tet

ſŧ,

er,

15

ry

ny

ne

ve

ar-

in-

m-

no

ays

he

ct-

ar-

me

re-

me

P.

The next to the Visier Azem or the first Visier. are the feveral Beglerbegs (which may not unaptly be compared to Arch-Dukes in some parts of Christendom) having under their jurisdiction many Sangiacks or Provinces, Beyes, Agaes, and others; To every one of these the Grand Signior in honour beflows three Enfigns (called in Turkish Tugh) which are staves trimmed with the tail of a Horse with a golden Bull upon the top, and this is to distinguish them from Bashaws who have two Ensigns; and the Sangiack-beg, who hath also the name of Pascha. and hath but one. When a Pascha is made, the Solemnity used at the conferring his Office, is a Flag or Banner carried before him, and accompanied with Musick and Songs by the Merialem, who is an Officer for this purpose only, for Investiture of Pashaes in their office.

The Government of Beglerbegs, who have several Provinces called Sangiacks under the command, are two forts; the first is called Has ile Beglerbeglik,

which

which hath a certain Rent assigned out of the Cities, Countries and Signories allotted to the Principality; the second is called Saliane Beglerbeglik, for maintenance of which is annexed a certain Salary or Rent, collected by the Grand Signiors Officers with the Treasure of the whole Government, out of which are paid also the Sangiack Beglers, that is, the Lords of the several Counties, Towns or Cities, and

the Militia of the Country.

It is impossible exactly to describe the Wealth and ways of Gains exercised by these potent Go. vernors to enrich themselves; for a Turk is ingenious to get Wealth, and hasty to grow rich; howsoever we will fuccinctly fet down the certain fums of Revenue which are granted them by Commission from the Grand Signior, assigned them out of every particular place of their Government; besides which they have the Profits of all Wefts and Strays, Good of Felons, fale of Vacant Church-Offices, Slave, Horses and Cattle, which by Mortality or otheraccidents have no certtin Master; to which may be added the benefit of their Avanias or falle Accusate ons, whereby they invade the Right and Estates of their Subjects; as also of the Robberies of their people and strangers, by their own Slaves and Servants, whom they fend abroad with that defign; and having committed the Robberies themselves, under pretence of discovery of the Crime and doing Juflice, they seize the innocent people, torture and imprison them, and perhaps put some to death for expiation of their own offences. To come nearer then to this purpose. The Beglerbegs of the first fort are in number 22, who have their Revenue allotted them in the places that they Go vern, collected by their own Officers according to Commission, of which the first is of Anatolia, and ciently called A is minor, afterwards Anatolia, in A: aTSABI

10

th

ch

he

nd

lth

io.

ni-

vet

eye.

TOT

oar.

nich pods

ves,

rac y be

fati-

es of

heir Ser-

and

nder

Ju

and

h for

near-

fthe

their

Go.

ng to

, an-

7,20 4

e To Alis

'Avaronis, from its more Eastern situation in respect of Greece; the yearly Revenue of which in the Grand Signiors Books, called the old Canon, is a Million of Aspers, and hath under its jurisdiction An Asper 14 Sangiack Kiotabi where the Beglerbeg resides, in is about the value Phrygia Maior, Sarahan, Aidin, Kastamoni, Hadanen- of a Halfdighiar , Boli, Mentesche, Augora, otherwise Ancyra, penny. Karahysar, Teke ili, Kiangri, Hamid, Sultan Ughi, Karefi, with the command of 22 Castles.

2. Caramania, anciently called Cilicia, and was the last Province which held out belonging to the Caramanian Princes, when all places gave way to the flourishing progress of the Ottoman Arms; the Revenue hereof is 660074 Afpers, and hath under its jurisdiction 7 Sangiacks, viz. Iconium, which is the Court of the Beglerbeg in Cappadocia, Nigkde, Kai-Sani, otherwise Cesanca, Jenischeheri, Kyrschehri, Akschehri, Akscrai: And in this Principality are three Castles, at Iconium one, at Larende and Mendui, under the Pasha's immediate command, and 17

others in feveral Sangiacks.

3. Diarbekir, otherwise Mesopotamia, hath a Re- Wich sigvenue of a Million two hundred thousand and fix free comhundred and fixty Aspers, and hath under its juris-mand. diction 19 Sangiacks, with five other Governments called Hukinmet in Turkish, eleven of which Sangiacks are properly belonging to the Ostoman Royalties, and eight are Curdian Countries, or of the people called Kurts; for when Curdia was conquered, the Country was divided, and distinguished into the nature of Sangiacks, but with this difference, of right inheritance and succession to the Goods and Possessions of their Parents, and succeed as Lords of Mannors, or to other petty Governments by Blood and Kindred. And as other Lords of Sangiacks, Timuriots, or Barons pay the Grand Signiors duties, and hold their Lands in Knights Ser-

vice,

N

ty

2

01

al A

E

01

hi ni

bu

Ig

th

0

k

de

B

E

di

111

O

Th

bi

MG

vice, or other Tenure, whereby they are obliged to attend and follow their Commanders to the Wars, whenfoever they are called thereunto by the Grand Signiors fummons: these that are registred for Hukiumet have no Timariots or Lords to command them, but are free from all Duties and Impositions, and are absolute Masters of their own Lands Those Sangiacks which are properly and Estates. belonging to the Ottoman Royalties are C Harpu. Ezani, Syureck, Nesbin, Chatenghif, Tchemischekrek, Seared, Mufarkin, Aktchie, Kala, Habur, Sangiar, otherwise Diarbekir, which is the place of residence of the Beglerbeg. Those Sangiacks which are entailed upon Families are Sagman, Kulab, Mechrani, Tergil, Atak, Pertek, Tchifakichur, Tchirmek.

4. Of Scham otherwise Damascus, the certain Revenue of which is a Million of Aspers, and hath under it Sangiacks 7 with Has, where the Contributions by the Beglerbegs Officers are collected upon the Country, and are Kuddescherif, alias Jerusalem, Gaza, Sisad, Nabolos, alias Naples in Syria, Aglun, Bahura, and Damascus, the City where the Beglerbeg resides. He hath farther three with Saliane, for account of which he is paid by the Kings Officers; and those are Kadmar, Saida, Beru, Kinrk, Schubek, where are no Timariots, but the Inhabitants are true and absolute Masters of their own Estates in the same manner as the Curdi are, which we have beforementioned; the Castles here are for the most part demolished, and scarce worthy our notice.

5. Is of Sires a City in Armenia major, hath a Revenue of Nine hundred thousand Aspers, and hath under his Dominions six Sangiacks, viz. Amasia, Tehurum, Buradick, Demurki, Gianick, Arebkir, the

Castles of which are 10.

6. Is the Government of the Pascha of Erzrum on the Confines of Georgia, hath a Revenue of a Million

I

d

he

he

ed

n-

si-

ds

ly

11,

k,

ar.

ICE

il-

i.

e-

th

ri-

on

ma

un,

beg

ac-

rs; k,

are

in

ave oft

ha

nd

fia, the

um fa

ion

Million two hundred thousand fix hundred and fixty Aspers, and hath under his Government 11 Sangiacks, viz. Karabizar , Scharki, Kieifi, Pafin, Esber, Hanes, Tekman, Turtum, Meyenkerd, Mamervan, Kyzutchan, Melazkerd; and hath 13 Castles.

7. Is the Government of the Pascha or Wan or Van a City in Media, hath a Revenue of a Million one hundred and thirty two thousand two hundred and nine Aspers, and commands 14 Sangiacks, viz. Adilgiwar, Ergisch, Musch, Barkiri, Kiarkian, Kisani, Espaird, Agakis, Ekrad, Benikuenr, Kalaibaierid, Berdea and Edegick.

8. Is the Government of the Pascha of Tehildir on the Confines of Georgia, hath a Revenue of Nine hundred twenty five thousand Aspers, and commands nine Sangiacks, viz. Olti, Hartus, Ardnug, Erdehamburek, Hagrek, Pufenhaf, alias Pufenhal, Machgil,

Igiare, Penbeck, Pertekrek.

9. Is the Government of Scheherezul in Affiria. the Pascha of which hath a Revenue of a Million of Aspers, and commands 20 Sangiacks, viz. Surntkuk, Erbil, Kiuschaf, Schehribazar, Chahkiule, Gebthamrin, Hezurd Merd, Dulchuran, Merghiane, Haninudevin, Agiur, Neitutari, Sepenzengire, Ebrunan, Tanudan, Badeberend, Belkas, Vicheni, Garikalo, Renghene.

10. Is the Government of Halep or Aleppo, hath Eight hundred and seventeen thousand seven hundred and feventy two Aspers Revenue, and commands 7 Sangiacks with Has and 2 with Saliane: Of the first fort are Adana, Ekrad, Kelis, Beregek, Mearre, Gazir, Balis: Of the other are Matik and Turman which is Turcomania, of these at this day the Revenue is farmed, and are not called Sangiacks but Agalik, for in them are no Timariots, but every Man is Lord and Master of his own Lands. Government hath five Castles.

11. Is the Government of Marasch near the River H Euprates,

C

dr

pe kir

m.

ot

of

an

Ze

a

Pe Ch

WI

ot

Tilio

th K

rea

lon

Sa

ka

de

th

W

Ri

Fa

ta

Enphrates, fituated between Mesopotamia and Aleppo, otherwise called by the Turks Zulkadrie, hath a Revenue of Six hundred twenty eight eight thousand four hundred and fifty Aspers, and commands four Sangiacks Only, viz. Malatia, Asab, Kars, and Samsad, and hath four Castles.

12. Is the Government of Kibros, otherwise called Cyprus, hath a Revenue of Five hundred thousand fix hundred and fifty Aspers, and commands seven Sangiacks, viz. four with Hus, and are Itchili, Tansus, Alanie, Schis; the other three with Saliane, are Kenine Bas Mausa, Leskusscha or Larnica, the place

of the Pascha's residence is Nicosia.

13. Is the Government of Tarabolos Scham, other wife Tripoly of Syria, hath a Revenue of Eight hundred thousand Aspers, at this place the Pascha reside, and hath under him 4 Sangiacks, viz. Hams, Hams, Gemele, and Selemie, and hath only one Castle in the Sangiack of Hams called Fassalekrad.

14. Is the Government of Terbozan, otherwike Trabezond, encompassed with a ridge of Mountain,

according to a Poet born in that place,

Vertice Montano Trapezus inclusa recessit.

Formerly the Imperial Seat of the Comment reigning over Cappadocia, Galatia, and the parts of Portus, founded by Alexius Commenus, who upon the taking of Constantinople by the Western Christians sed to this place, which sourished until taken by Mehomet the Great; it is situate on the Euxine or Black Sea, and still a place of considerable Trassick, especially made rich for the Fishing, out of which and the Customs, the Pascha, though he hath no Sangiacks under his Government, hath yet a Revenue allotted of Seven hundred thirty four thousand eight hundred and sitty Aspers, with 14 Castles to defend the City, and the Dominions belonging thereunto.

ppo,

h a

Oll-

nds

and

cal.

and

ven

Tar-

are

lace

ner.

undes.

ms,

the

wife

ins,

gn

Per

e ta

fled

Mr

lack

ef-

hid

Sat

enue fand

s to

ere Th

15. The Government of the Pascha or Kars a City near Ergrum, hath a Revenue of Eight hundred twenty thousand fix hundred and fifty Afpers, and commands fix Sangiacks, viz. Erdehankintchuk, Gingewan, Zaruschan, Ghegran, Kughizman, Pafin.

16. The Government of the Pascha of Musul. otherwise called Nineve in Affyria, hath a Revenue of Six hundred eighty one thousand fifty fix Aspers, and commands five Sangiacks, viz. Bagiwanlu, Tekrit, Zerbit, Eski Musul, or old Ninive, and Harun.

17. The Government of the Pascha of Rika hath a Revenue of Six hundred and eighty thousand Aspers, and commands seven Sangiacks, viz. Ghemasche, Chabur, Dizirbebe, Banirabue, Serug, Biregek Ane.

These are all the Governments which are in Asia with His; let us now pass into Europe.

18. Is the Government of the Pascha of Rumuli, otherwise Romania, which is the most honourable Turkish charge in Europe, hath a Revenue of a Million and one hundred thousand Aspers, the seat of the Pascha is Sofia, and commands 24 Sangiacks, VIZ. Kiostendit otherwise Justiniana, Mora otherwise Morea, Skenderi, Tirbala, Silistra, Nigheboli, Uchri, Axlona, fania, Ilbrazan, Tchirmen, Selanik otherwise Salonica, Wize, Deluniia, Uskiup, Kirkkelifa, Dukakin, Wedin, Alagebizar, Serzerin, Waltcharin, Bender, Akkerman, Ozi, Azak; But it is to be observed, that though Morea, according to the ancient Canon, was under the jurisdiction of the Pascha of Romania, yet now it is divided and made part of the Revenue of the Valede or Queen-Mother, where 2 Farmer of her Rents and Incomes now relides.

19. Is the charge of the Kupudan otherwise Captain Pascha, or as the Turks call him, General of the white

th

CE

M

S

h

ly

is

n

5

tl

7

n

T

d

b

r

C

white Seas, hath a Revenue of 885000 Afpers; he is Admiral of the Grand Signiors Fleet, and commands as far as the Turkish power by Sea extends; and commands 13 Sangiacks, viz. Galipoli, which is the proper place of the Pascha's residence, Egribus, otherwise Negropont, Karlieli, Ainebahti, Rhædes, Midillu or Metilene, Kogia Eli, Betga, Sista, Mezestra, Sakis or the Island of Scio, Beneksche or Maivatia; some others add Nicomedia, Limnos, and Nixia.

20. Is the Government of the Pascha of Budun

otherwise Buda in Hungary, hath a Revenue

and commands 20 Sangiacks; viz. Agri, Kanysia, Samandra, Petchui, Ustunubilgrad or Stuliwissenberg, Ostrogon or Strigonium, Sekdin, Chatwan, Semutum, Sirem, Kupan, Filek, Sekitwar, Sektches, Setchre, Novigrad, Seksard, Belgrade or Alba Regalis. And now lately in the year 1663. that Wiwa or Newhawsel was taken, a new Sangiack is since added.

21. The Pascha of Temesiwar in Hungary, hatha Revenue and hath under his command 6 Sangiacks, viz. Lipona, Tchanad, Ghiola, Mudava, Waradin, to which also Janova is added, conquered

in the year 1663.

which is part of Illyrium, divided formerly into Liburnia and Dalmatia, now called Sclavonia; his Revenue is a and commands 8 Sangiack, viz. Hersek, Kelis, Ezdernik, Puzga, Feraigne, Zagin,

Kirks, Rabvige.

There are other Pascha's of Coffa, Theodesia in Taurica Chersonesius, which having no Sangiacks, no Timariots, nor Ziamets under them, but only a few beggerly Villages which we shall purposely omit, as not worthy the notice. And so much shall be said for the Pascha's or Beglerbegs with Has, or with the Revenue imposed upon Countries under their

their command, collected by their own Officers.

Those that are with Saliane, or paid out of the

Grand Signiors Treasury, are:

- I. The Pascha of Grand Cairo, called by the Turks Misir, hath a Revenue of Six hundred thousand Scheriffs or Zechins a year, which he may justly and honestly pretend to; as much is the Tribute yearly paid the Grand Signior from that place; which is most commonly brought since the War with Venice upon Camels backs by land, with a guard of 500 men, not to expose it to the danger of being intercepted at Sea; another Sum of Six hundred thousand Zechins yearly goes to the payment of the Turks Forces in Egypt; besides the vast sums of money this Pascha extorts with insupportable Avarice and Tyranny from the Natives of the Country, during the space of his three years Government; by which means he grows excessive rich, and able to refund a good stream into the Grand Signiors Coffers at his return, as hereafter shall be the subject of our more large discourse; he commands 16 Sangiacks as is reported, but not being registred in the Kings Book, I let them pass without naming them.
- 2. Is the Government of Bagdat, otherwise Babylon, and hath a Revenue of a Million and seven hundred thousand Aspers, and commands 22 Sangiacks, VIZ. Dertenk, Gezan, Gewazir, Renk Aiadiie, Gelle, Semwat, Remaliie, Beiare, Derne, Debare, Wasit, Gebkiule, Gedide, Kefend, Kafrschirin, Ghiilan, Karag, Anne, Alfebah, Demurkapu, Deirberhiie, Karaniie.

3. Is the Government of the Pascha of Temen, which is in Arabia Felix, whose place of residence is at Adem upon the Red Sea; which place and Country being recovered for the most part again from the Turk by the Arabians, it is neither needful to men-

H 3

tion

ks, y 2 nit,

I.

he

ds

nd

he

42

3,

ra,

4;

un

ri,

els.

38

es,

ga-

va

nce

ha

d6

va.

red

na,

Li-

Re-

cks,

ne,

in

be

10 der

eir

Book I.

th

Fi

A

no

ar

mw

1

fi

th

al

P

n

0

p

H

I to

tion the Revenue, nor the Sangiacks it formerly commanded.

4. The Passa of the Abissines hath his residence at Saquen, a small lise in the Red Sea, and commands the Ports of Mesanna and Erkiko, which the Turks lately took from the Abyssines, but this Passa being very poor, and far distant from the succours of the Turks, we cannot assign any Sangiacks, or render any thing certain of his Estate.

5. In the Government also of Bosra on the confines of Persia, were reckoned 26 Sangiacks, but now not held by the Turk, who hath no other power there, nor benefit thence, excepting only that

prayers are made constantly for the Sultan.

6. In the Government of Lahfa on the confine of Ormus in Persia, are counted six Sangiacks, viz. Aimen, Sakul, Negniie, Netif, Benderazir, Giriz, but these Countries are poor, and have scarce any place

in the Grand Signiors Registers.

To these we should add the Governments of Algiers, Tunis, and Tripoly in Barbary; but that being much fallen off from the Turks obedience, and become almost independent of themselves; we shall pass by the discourse of them, especially because of late years the mutual Treaties with Barbary, and interchanges of War and Peace with those Countries, hath made the state and condition of that people well known and familiar in England.

The use of the particular Catalogue fore-going, is to demonstrate the greatness and power of the Ottoman Empire, which hath so many considerable Governments and Principalities in its possession, wherewith to encourage and excite the endeavours of Heroick spirits to an ambition of great and noble Enterprizes, whereby to merit the Rewards which remain in the power of the Sultan to gratifie them with. And also to help in the just computation of

rly

at

nds

te-

ing

the

der

on-

but

W-

hat

nes

113.

out

ace

11-

ng

e-

all

of

in-

es,

ole

ıg,

he

ole

n,

ITS

0-

ch

m

of

he

the number of men the Turk can bring into the Field, every Pascha being obliged for every 5000 Aspers Rent to bring a Soldier to the War: though notwithstanding, they often appear for ostentation and gain of the Grand Signiors savour with more men then their own complement; as in the last War with Germany, the Beglerbeg of Romania brought 10000 effective men into the Field.

Of these Beglerbegs five have the Title of Vifiers, which signifies as much as Councellor, viz. the Pascha's of Anatolia, Babylan, Cairo, Romania, and Buda; which are charges of the greatest riches, power, and same; the others have their pre-eminence, rank, or order according to the Priority of Conquest, and Antiquity in the possession of the Turks.

These are all the great Governments of the Empire, in whose respective jurisdictions are always three principal Officers, viz. the Musti, the Rein Esendi, otherwise called Rein Kitab, which is Lord Chancellor or Secretary of State, or rather those two offices united into one; and the third is Instead Pasham, or Lord Treasurer, These three Officers are near Councellors and Attendants on their Pashams, and so also they are on the Prime Visier, whose Musti, Rein Esendi, and Testerdar have a superiority and dignity above others, and are to them as the Original to the Copy.

Of the Musti we shall speak in due place. The Reis Esendi, which signifies chief of the Writers or Book-men; (for the Turks call always Men of the Law, and Professors of the Pen, and Farochial Priess by the Title of Esendi) is always present and attending on the Visier, for passing Orders, Decrees, Patents and Commissions into all parts of the Empire; which are daily dispatched in those numbers into all places, as is incredible; for the Turks governing more by their Arbitrary power, and accor-

H 4

ding

WI

Si

ding to the exigencies of affairs, then by a fet rule or form, every business requires its distinct order; and the very Courts of Justice are moderated according to the commands and directions they receive from above; by which means the Reis Etendi's hands are filled with such a multitude of business. as employs great numbers of Writers; and confequently brings in riches flowing to his Coffers; fome in which Office, who by their parts, industry, and courage have gained authority and respect, have amassed Wealth, which might compare with the riches and treasure of Princes: We shall here instance in one of late years, famous in Turky, for his knowledge and riches, called Samozade; one who had piled those heaps of all things that were rich and curious, as were too tedious and long to infert in a Catalogue in this place. It may suffice, that being executed in the time of the last Wars against the Emperor of Germany for some Conspiracy against the Great Visier, such a Treasure was found appertaining to him (all which was confiscated to the Grand Signior ) as was fufficient to have enriched and raifed his Prince, had he been impoverified, and in a declining condition.

The other great Officer, is the Tefterdar or Lord Treasurer, who receives the Revenue of the Grand Signior, and pays the Soldiery, and makes other publick disbursements; this Office is different from the Treasurer of the Seraglio (of whom we have already spoken) who attends to nothing else but the expences of the Court, and to gather in the accidental profits and presents paid to the Grand Signior; which is so considerable, that every Sultan, (for the most part) amasses a particular treasure of his own, which after his death is inclosed in a certain Chamber, and shut with an Iron-gate, and the Key-hole stopped with Lead, and over the Port is

writ

I.

ale

T;

rei's

ne nd

ve

he n-

115

ho

ch

n-

e,

RES

)1-

as

2-

ve

0-

rd

nd

er

m

ve

ut

C-.

5-

of

r-

10

is

writ in Golden Letters, The Treasure of such a Sultan. And this shall suffice to have spoken of the Offices and Dignities of the Empire.

# CHAP. XIII.

Of the Tartars and Tartar Han, and in what manner they depend upon the Turks.

THe Tartars may very well be accounted amongst the other Princes subject to the Ottoman power; I mean not the Asiatick Tartars, or the Tartar of Ensbeck (though fo much Mahometan as to wear green Turbants, and to deduce their Race from the Line of Mahomet himself) for having conquered China, and possessing a greater Empire then the Ottoman, they are far from acknowledging any fubjection or degree of infectiority to the Turk; nor are all the European Tartars Subjects to the Sultan; for the Kalmuk and Citraban Tartars (men of strange barbarity, and countenance different from all the other Race of Mankind) though Profesors of the Mahometan Religion, are yet faithfully and piously obedient to the Duke of Moscovy their lawful Prince.

But the Precopentian Tartar, which inhabits Tauriea Chersonesse, now called Crim, the principal City
of which is Theodosia, now Casa, and the Nagaentian Tartan, which inhabits by the Palus Meois between
the Rivers of Volga and Tanais, are the people which
may be accounted amonst the Subjects, or at least
Consederates of this Empire: though only the City
of Casa of all those Dominions, is immediately in
possession and Government of the Turk, which is my
opinion

al

w

de

to

G

b

opinion appears to be a cautionary Town and Pledge for their obedience; and though the Han or Prince of that Country is elective, yet he is chosen out of the true Line, and confirmed by the Grand Signiors, who have always taken upon them a power to depose the Father, and in his place constitute the Son or next of that Linage, when found remiss in affording their Auxiliary helps to the War, or guilty of any dif-respect or want of duty to the Ottoman Port.

This present Han which now governs, called Mabomet Ghirei ( for that is the Sirname of his Family) remained during the life of his Father (according to the custom of the eldest Son of this Prince) a Hostage to the Turk in Janboli a Town in Thrace, four days journey distant from Adrianople, fituate on the Euxine or Black Sea; but from thence upon jealousie of too near a vicinity to his own Country, was removed to Rhodes, where he passed an obscure and melancholy life until the death of his Father, and then being recalled to Constantinople, had there his Sword girt on, fwore Fealty to the Grand Signior, with all other formalities performed according to their custom of Regal Inauguration: But being fetled in his Kingdom, and mindful of his fufferings at Rhodes, he had ever stomached the Pride of the Ottoman Emperor, by which, and the disliwation of the Polonians, and the other neighbouring Tartars, as a thing dishonourable to so ancient and powerful a people, to refign the Heir of their Kingdom a Hostage to their neighbours; this present Prince hath refused this part of subjection which the Visier Kupriuli often complained of; but not being in a condition to afford a remedy unto, thought it prudence to dissemble.

But yet these people are esteemed as Brothers, or mear Allies with the Tuck, to whom for want of

Heirs

nd

an

0-

he

m

n-

nd

ar,

he

ed

a-

IC-

ais

WA

le,

ce

NN ed

nis

ad

nd

IC-

1:

of

he

he

h-

n-

of

115

20

ut

0,

10

qf

13

Heirs Male in the Ottoman Line, the Empire is by ancient compact to descend; the expectation of which though afar off, and but almost imaginary doth yet conserve the Tartar in as much observance to the Turk, as the hopes of an Estate doth a young Gallant, who is allured to a complacency and obsequiousness, with the petulant humour of a Father that adopts him, who is refolved never to want Heirs of his own Family. And thus the Tartar is as obedient as other Subjects; and though the Turk exercises not his power there by commands, as in other places of his Dominions, but treats all his business by way of Letters; yet these Letters serve in the place of Warrants, for the fignification of the Grand Signiors pleasure, and are as available as the \* Autogra, and other formalities of the Im- \* The perial Edict, are in other places (in subjection to great the Turk. ) When the Sultan writes to the Cham of the Emof Tartary, he uses this stile,

perors name affixed at

To that Government wherein flourishes the Mass, and the top of Original of Regency, on which Fortune depends, Comand by which Felicity is obtained. Possessor of mand. Excellent Power, and established Glory, elected by the Favour of that King from whom Succors are to be demanded. The King of Crim, Gian, Begh, Ghirai Chaw, whose heighth be for ever maintained.

After respect had to those Bleffings, which are freighted with Ambar, and falutations perfumed with Narciffus, proceeding from the Imperial Grace.

Be it known unto you, &c.

By ancient Compact between this Empire and the Kingdom of Tartary, it is agreed, that whenfoever the Grand Signior goes in person to the Wars; the Tartar Han is to accompany him in person with an Army of One hundred thousand Men, but if the Vi-

fier

is

fl:

21

fe

d

Ta

b

b

d

f

L

fier or some other General be in the Field, then is he only obliged to fend forty or fifty thousand under the command of his Son, or some principal Officer of his Kingdom, who are paid and maintained out of the booty and pillage they acquire. In the year 1663. the Tartar called on occasion of the War in Hungary to the affiftance of the Turk, they made fuch incursions into that Country, Moravia, and Silefia, facking and burning all Cities and Towns, that they carried away One hundred and fixty thousand captive Souls in one year; which precise number I am informed from those who had received good information of the Pengik or Certificates that were given upon every head; for the Tartar being an absolute free-booter, makes prize of all that comes within his power; and left he should prey on the subjects of the Turk, they are bound to take out attestations from certain Registers, of the Names, Countries and Age of their Captives, lest they should deceive the Turk with the sale of those, who are already their own subjects and flaves.

The Tartar is to the Turk as the Giacall to the Lion, who hunts and finds the prey for the Lion to overcome and feed on: And so the Tartar makes incursions into the neighbouring Countries round about, and pass in great bodies sometimes ten or twelve days without doing the least damage or spoil in their journey outward; but as soon as they turn their faces home, they rob, spoil, burn and carry all the Inhabitants of what Age or Sex soever, like a torrent before them; and every one of them leading three or sour horses apiece, on which they mount their Captives and load their prey, make a running march day and night with sew hours intermission for natural repose, too sast for any orderly Army to overtake; and any other, that is not so,

e

e.

y

1,

d

d

h

d

i-

le

le

s,

of

nd

ne

to

n-

2-

or

10

ey r-

r,

m

ey

2

r-

ly

0,

15

is not able to give them battel. Such of their flaves as in their journey are wounded and infirm, and not able to accompany the Camp, they kill; those which they bring fafe into their own Country they fell to the Turks, who come thither to trade for this Merchandize, which is the most profitable Commodity that Tartary affords. Young Boys and Girls are rated at the highest price, the latter of which being beautiful are like Jewels held at an unknown value; but few of them escape the lust of the Tartars, who deflower them even in the years of their very in-This fort of people were by the Ancients called Sermati, and were always famous for their exploits on Horseback, but heavy and ignorant of foot service; which Character Tacitus gives of them, Lib. I. Hist. Omnis Sarmatum virtus quasi extra ipsos, nihil ad pedestrem pugnam, tam ignavum ubi per turmas advenere, vix ulla acies obstiterit, iners videtur sudore acquirere, quod possis sanguine parare, mirà diversitate natura cum ijdem bomines sic ament inertiam, & oderint quietem: They live very hardly, and feed efpecially on Horse-flesh, which dying in their march, they never examine his diseases, whether surfeited or over-heated; but diffributing his flesh amongst their Companions, place it under their Saddles: and thus baked between the heat of the man and the horse, chased with that days labour, is at night judged fufficiently prepared, as a dish fit for the Table of their Prince.

And as the men are nourished with a Diet of raw Flesh, Herbs, and Roots, or such as the Earth naturally produces without the concoction of the Fire to prepare it for their Stomachs; so also their Horses are of a hardy temparament, patient of hunger and cold, and in the sharp Winter of those Countries, when the ground is covered with Snow, nou-

TIC

vin

( W

the

de

to

WE

th

an

an

th

up

Ti

th co Sh

fh

CI

rish themselves with the Barks of Trees, and such Herbage as they can find at the bottom of the deep Snow. Their Towns or Villages confift of huts rather then houses, or hurdles made with sticks and covered with a course hair Cloth; of which Villages there are accounted Two hundred thousand, so that taking one man out of every Village (as their custom is when they go to the War) they speedily form an Army of Two hundred thousand fighting men. But now having carried great Riches out of Poland, and gained a confiderable wealth by the Market of their Slaves, some of them throw off their homely Plads to wear Sables, and some more frugal, employ their money for building Houses; the riotous and dissolute are addicted to strong Waters, and a drink called Boza made of a certain feed (which drank in a great quantity doth intoxicate, and is now much in use amongst the Turks ) and give themselves up to a gluttony, as bruitish as that which is natural unto Swine, having no art of fauces to provoke their appetite, but rest delighted with the meer contentment of idleness and a full stomach.

But this shall be sufficient to have spoken of the relation the Tartars have to the Government of the Turk, and their subjection to this Empire, their customs and manners being more amply and fully

described in other Books.

CHAP.

### CHAP. XIV.

Of the Tributary Princes to the Grand Signior, viz. Moldavians, Valachians, Transilvanians, Raguseans, &c.

THe power and puissance of an Empire is not more judged of by the many Governors, the rich Offices it can dispose of, the multitude of Provinces it contains in obedience, and the necessity it can impose on other Princes to seek its confederacy (which we have already treated of) then it is by the many Tributaries which to redeem the remainder of their worldly Goods, willingly facrifice the best part to appeale his fury, in whose power it is to master all: and so these distressed Nations, long wearied out with tedious Wars, oppressed between the Emperor of Germany, the Polander, and the Turk, and more damaged by their own civil diffentions and domestick perfidiousness, then vanquished by the force of Arms, were forced at last to surrender up their fruitful Provinces to the devotion of the Turk, which are now haraffed and oppressed beyond all expression, and are the meerest slaves to the Turk of all other his subjects; and may well be compared to the industrious Bee and profitable Sheep, whom he cares for and maintains alive for the fake of their Honey, and the interest of their Wool; and as if all this were too little, when it shall be so thought fit, he opens the gate to the incursions of the Tartar, who having gained a considerable booty of Goods and Captives, fells to the Turks

Cha

been bette

Chri

their

the 1

ploy

jurif

prot Turk

ness reme

this

the

Palh

be c

him

their

WOU

and

as t

mail

mad

but

annı

148

Turi

land

who

Mol

Ma

to I

thei

whi

Pro

but

Turks for flaves, those which were before his subjects. These three poor Provinces formerly called the Daci, which withstood so long the Roman Arms, were always esteemed a valiant and warlike People, according to that of Virgil, lib. 8. Æn.

Indomitiq, Daca, & pontem Indignatus Araxes. & Juvenal. Sat. 5.

Dacius & scripto radiat Germanicus antro.

Which Countries have been the Graves and Cemeteries of the Turks, and in these modern times been the stage on which so many Tragedies of War have been acted, being defended with as much valour and variety of fuccesses, as could humanely be expected in fo unequal a Match as was between those Provinces singly and the Ottoman Empire. But now at last they are forced to yield, and become not only Tributaries, but Slaves and Subjects to the Turk; who having deprived them of the true Line of their natural Princes fucceeding in a lawful Inheritance, place over them some Christians of the Greek Church, without confideration of their conditions or riches, or qualifications; nay rather choose to give the Standard (which is the fign of the Grand Signiors confirmation of the Prince) to some inferiour person, as Taverners, Fishmongers, or other meanerProfessions, purposely to disparage the people with the baseness of their Governors, and expose them to the oppressions of men of no worth or dexterity in their Office. It hath several times been under the confideration of the Turks, at length to reduce these three Provinces to the command of to many Pashams; contrary to the original Capitulations agreed on at the time that these people first submitted to the Octoman Yoke: but as yet it hath been

been carried to the contrary, as more profitable and better ferving the ends of the Empire; for hereby Christians become the instruments of torment to their own Brethren; Outrages and Spoils may be the more boldly acted; more Turkish Officers employed on every flight occasion on gainful messages, and the people by long oppressions living under the jurisdiction of a Prince, who can rather spoil then protect, may be reconciled more willingly to the Turkish Government, and learn to value the gentleness and power of a Pasham, compared with the remembrance of their former aggrievances. But of this Government they will rather let them imagine the ease and sweetness then enjoy it; for were a Pashaw the Governor, the power of a Turk would be concerned for their protection, he would esteem himself their Patron, and his honour engaged in their defence, by which means these Countries would be relieved in a great measure of extortions and violences, which is not fo beneficial to the Turk. as the present miserable estate in which they remain.

Moldavia called by the Turks Bugdan, was first The word made Tributary to the Turks by Mahomet the Great, vayved figbut under the small Tribute of 2000 Crowns per much as annum; afterwards Bogdanus Vayvod thereof, anno presedus 1485. fearing to become absolute Vassal to the the Gene-Turk, taking to his affociation the Kingdom of Po- ral of an land, took up Arms against Selymus the Second, by whom being drawn out from his Country, John a Moldavian born, but one who had embraced the Mahometan Superstition, was preferred by Selymus to the Principality; but no fooner was he fetled therein but he returned to his former Religion, for which cause the Turk taking into his assistance the Province of Valachia, made War upon Moldavia; but John the Vayved by treachery losing his life, this

you

whi

Dol

250

mon

500

is Su

Puri

ters

whi

cent.

and

thei

Cou

very

cipa

lued

tisfic

man

fume

take

pabl

Orn

agre

don

touf

to th

educ

Who

A

A

1

T

Ch

Book L

Province fell totally into the power of the Turk, and was united to his Empire in the year 1574. The Tribute in those days of this Province is recorded in the Turkish History to have been 40000 Zechins or 80000 Dollars; but now whatfoever may be reported, the Tribute of these Countries is. or was, the Reader may take this following Account for what is certainly paid, being related to me from one who had many years been employed for Vayor both in Moldavia and Valachia by the Turk, viz the yearly Tribute of Moldavia is,

Tribute.

In annual 1. To the Grand Signior 120 Purses of Money; each Purse containing 500 Dollars, makes 6000 Dollars,

2. Ten thousand Okes of Wax, each Oke being two pounds and a half English weight.

2. Ten thousand Okes of Honey.

4. Six hundred Quintals of Tallow for the A fenal.

5. Five hundred Ox Hides.

6. Five hundred Pieces of Canvas for Cloathing and shirts for the Slaves, and other services forth Gallies.

7. One thousand three hundred and thirty Oko of Wax for the fervice of the Arfenal.

8. To the chief Visier ten Purses of Money, of 5000 Dollars, and a Sables Fur for a Veft.

o. To the Visiers Kabijs or chief Steward, on Purfe, or 500 Dollars.

10. To the Tefterdar or Lord Treasurer the same

as to the Kabija.

This is the ordinary and annual Tribute this Country acknowledges to the supremacy of the Sultan; and it were well and happy for this people were it all; but there were fo many accidental & pences, pretensions, and artifices of the Turk framed and contrived messages meerly to extra Mone

Money and Presents from this oppressed and harassed people, as do more then equal, and sometimes double the charge of their yearly Tribute. To which you may add the Price paid for the Principality, which is every three years set to sail, and is

To the Grand Signior 150 Purses, or 75000

Dollars.

To the Valede or Queen-Mother 50 Purses, or

25000 Dollars.

To the Grand Signiors Favourite, who is commonly fome handsome young Youth, 10 Purses, or of the principality.

And to the Kuslir Aga or chief Black Eunuch, who is Superintendent over the Ladies in the Seraglio, 10

Purses of Money.

And lastly, To the Prime Visier and other Offiters for as much as they can beat the Bargain. All which Money is taken up at Interest at 40 or 50 per cent. and fometimes on condition to be doubled; and this is done by Men who having no Estates of their own, the debt comes to be charged on their Country, which is pillaged and poled for it to the very Bones, first to satisfie the Price of the Principality with the Interest-money for what it is vahed, then to pay the annual Tribute, then to fatisfie the multitude of covetous Turks, who like to many Vultures purfue after the Skeliton of this confumed Carkais: And lastly, the Prince himself must take his Accounts, and take his Measures to be capable for the future, after he hath laid aside the Ornament of his Office, to live in some proportion agreeable to his past condition; and this is neither done moderately nor modeftly, but with a covetousness and greedy appetite, commonly incident to the nature of men born of mean Parentage, and educated with the parlimony of a scanty House; who also thereunto add many grains of allowance

12

Book I

Ch

fore and

nuat

twen

coun

but

vield

Cour

Trib

ing 1

1300

2.

5000

6.

7. and

T

wher

via;

from

point vaga

mind

tence

m nt

le le

1 64

Wor

to the limits of their gains, in consideration of the yearly Gratuities they must make to reconcile the Friendship of the Turkish Ministers, whereby they may enjoy protection for their Persons and Estates,

The state and condition of the Province of W. lachia is not better, but rather worse, and more afflicted then that of Moldavia; for this Country being now equally with the former in the fole and entire disposal and possession of the Turk; to whom it became first Tributary under their own Prince in the time of Sultan Bajazet: Afterward in the year 1462. Mahamet the Great undertook the entire Conquest of it, then governed by its Vayord Wladm, whose younger Brother supported by the Turk, and factious party in that Country, possessed himself of the Principality, contenting himself to be Vallal to the Turkish Empire; afterwards in the year 1595. Michael the Vayvod thereof joining him felf with Sigismund of Transilvania, and with the Vayvod of Moldavia waged a long and terrible War against the Turks, until revolutions, unquietness, and factions have so spent them as that they are at length become another addition to the Empire of the Turks, who now impose on them a hear Yoke and firait Curb, not to be imputed to an thing more then to Divine Justice, which takes or casion to exercise a hand of severity against the unscasonable negligence, sedition, and varianced Christians amongst themselves, at a time whenthe common enemy to their profession attended only the opportunity of their own diffentions, to enter and devour them.

The Tribute of Walachia to the Grand Signion, was formerly 120 Purses of Money, or 60000 Dollars yearly, according to that of Moldavia, and so still continued had not lately Matthew the Variable about the year 1655. grown rich, and there

ling

goraf

Every Oke is two

pounds

fore forgetful of his condition (having by Friends and large Prefents at the Port, procured a continuation of his Office for the space of nineteen or twenty years) rebelled against the Turk, taking false measures of his Wealth and Power, as able to encounter with the puissance of the Ottoman Empire; but being foon put to the worst and forced to yield, his life was spared, and the safety of his Country redeemed upon the augmentation of their Tribute; fo that now, that which yearly paid being 120 Purses of Money,

1. Is become to the Grand Signior 260 Purfes, or

130000 Dollars.

2. There is paid 15000 Okes of Honey.

3. Nine thousand Okes of Wax.

4. To the Prime Visier ten Purses of Money, or and a half 5000 Dollars, and a Vest of Sables.

5. To the Tefterdar or Lord Treasurer one Purse of Mony, or 50 Dollars, and a Vest of Sables.

6. To the Kuffir Aga, or chief Eunuch of the Women 12000 Aspers.

7. To the Visiers Kabija or Steward 500 Dollars,

and a Vest of Sables.

The other charges and value fet on this Province when triennially fold, is no less then that of Moldavia; the method and art used for extorting Money from thence are the fame, the oppression in every point equal, unless the remembrance of the extravagant disorder of Matthew the Vayvod still kept in mind, emboldens the Turk with more confident pretences to work more defolation and impoverishm nt in this Province. Now lately a Prince was le led there by order of the Grand Signior, in the year 1'64 called Stridia Bei by the Greeke, which fignifiesa Lord that had gained some fortune from selling Oysters and Fish; this person succeeded Gregorafio the late Prince, who fearing the anger of the Prime

Ch

which

Turi

wer

the which

Bow

is al

who

Prin

Pro

tally

in t

fake

muc

this

ly w

the

cond

rate

afte

the

his

gav

ed I

P.14.

he l

are

his

wit

for

and

ano

Cor

pul

onl

Prime Visier for reterning home with his Army without licence, defeated by General Sula near Lewa, fled for fafety of his life into the Dominions of the Emperor: The Turks who always avenge the Crimes of the Governors on the People, or of the Subjects on the Governors, raised the Price of the Principality to a higher value, caufing Stridia Bei (as I am confidently informed, who was contented to accept it at any rate) to pay for it 800 Purses of Money, or 400000 Dollars; to which being added the interest beforementioned, the Sum may easily be computed that this new Vayvod engulfed himself in; and I leave the Reader to imagine with what glad hearts and bleffings the people of that Country went forth to receive their Bankrupt Prince.

Nor is Transilvania wholly exempted from the oppression of the Turk; for after several revolutions from the time of Huniades made Vayvod by Vladiflam the fourth King of Hungary, Anno 1450. a great Defender of his Country against the Infidels, until the time of Stephen the Seventh, firnamed Ragotzki, Patronized by the Turks, Anno 1450. This Principality remained fometimes at the devotion and disposal of the King of Hungary, of Poland, of the Emperor, and fometimes of the Turk; until by the growing greatness of the Ottomans, the Turk became Masters of the best part of this Country. But yet Transilvania is more tenderly and more honourably treated then the other two Provinces, their Tribute being much less, and their Princes cholen for the most part more regularly from the ancient Line, or at least from the honourable How fes of the Boyars or Nobility, who have an affinity or alliance with the true Blood of the former Van wods. Their ancient Tribute was only 6000 Zechini yearly, but afterwards were added 9000 more annually, for acknowledgment of certain Castles which

which Ragotzki had taken from Poland, which the Turk demanded to have refigned into his possession, were for that Sum redeemed, and still detained in the hands of the Transilvanians; over and above which they only pay 300 Dollars and two Silver Bowls to the feven Visiers of the Bench: And this is all the acknowledgment they make to the Turk, who demonstrates more respect always to this Prince and his Messages, then those of the neighbor Provinces, by reason that that Country is not totally in his power (certain strong Fortresses being in the hand of the Emperor of Germany) for whose fake this people is more gently dealt with, left too much severity should occasion them to revolt; and this confideration induced the Turks to treat modestly with Michael Apafithe Prince of this Country in the late Wars in Hungary, by trufting much to his conduct, by using him like an honourable Confederate, by permitting him freely to polless Zekelhyd after its voluntary furrender in a Mutiny, without the controulment or superintendency of a Turk as his Superiour; and for his farther encouragement gave out, that when the Sultan had totally fubdued Hungary, those parts which were not subject to Puffiams, should be annexed to his Dominions, and he honoured with the Title of King of Hungary.

These Princes of the three foregoing Provinces are farther obliged to serve the Grand Signior in his Wars, whensoever summoned thereunto; but with what number, and in what manner, we reserve for its due place in the Treatise of the Turks Militia

and Auxiliaries.

The City and small Dominion of Ragusi, is also another Tributary to the Turk; which is a petty Commonwealth, not vouchsafed the Title of a Republick, neither by the Venetians nor the Pope, and only stiled la communità di Ragusi, which is a Town

14

in Dalmatia, commanding over a narrow and barren Territory of a few Villages, which for the space of 150 miles extends it felf along the Sea Coast, and some little Islands of no great consideration: It was anciently called Epidaurus ( of which name there were two other Cities in Peloponesus ) but that being raised by the Gothes, the Inhabitants after their departure rebuilt again this City of Ragus, giving it a new name as well as a new foundation. Government of it in the nature of a Commonwealth is more ancient then that of Venice, having preferved it felf more by art and submission to some powerful Protector, then to its own force; which caufed them to court the friendship of the Turk, before he was Master of any part of Europe, and as their Records report, it was upon the advice of a Holy Nun, esteemed a great Saint amongst them; who prophecying of the future greatness of the Turkish Empire, affured them that the only means to preferve for many Ages their Commonwealth free and happy, was to submit themselves to one of the most prosperous of Princes, to whose Dominion the best part of the World should be subdued: Whereupon two Embassadors were dispeeded to the City of Prusa (then the Regal Seat, before the utter ruine of the Grecian Empire) with Prefents to the Sultan Orchanes, defiring to become his Tributaries, and in consideration thereof to strengthen their weak Commonwealth with assistance, under the shadow of his prevalent protection. There is no doubt, but the Sultan then received them the more courtequily, and promifed the maintenance of a former League, by how much the distance they were at as yet, gave them the less cause to fear his Arms; wherefore the Tribute being agreed on of Twelve thousand and five hundred Zechins yearly, they were returned home with all demonstrati-

Chap. ons of chanes e them a they de his who Paper, days, al the fam Moses, ever fin nued, July by Court ing hor of the others fents th nuch o Sultans baffie,

twenty The tween poor, Turkish scale, Manuf which thereb and ot old C black ten, I with ! drobe but a fuppli Chap.XIV. the Turkish Polity.

ons of courtese, and assurances of defence: Orchanes entred into Articles with them, bestowed on them a grant of all the Immunities and Priviledges they defired, the which he figned with the form of his whole hand wetted in Ink and clapped on the Paper, which was all the Firm and Seal in those days, and is now reverenced amongst the Turks with the fame esteem, as the Jews do the Tables of Moles, or we the most sacred and holy Reliques; ever fince that time this Tribute hath yearly continued, and been brought always in the month of July by two Embassadors, who reside at the Turkish Court for the space of a year, the former returning home; these are relieved at the same season of the following year, by the accession of two others with the like Tribute; which with the Prefents they also bring to the Prime Visier, chief Eunuch of the Women, the Queen-Mother and other Sultans, with the charges and expences of the Embassie, is computed to amount yearly to the Sum of twenty thousand Zechins.

They were in times past, before the War between the Republick of Venice and the Turk, very poor, and put to hard shifts and arts to raise the Turkish Tribute; but this War hath opened their scale, and made it the Port for transmitting the Manufactures of Venice and all Italy into Turkey, which yields them fuch confiderable Customs, as thereby their Tribute is supplyed with advance, and other necessities provided for: So that now the old Ornaments of the Embassadors, as their black Velvet Bonnets, and Gowns of Crimfon Satten, lined heretofore with Marting Fur, but now with Sables: are not laid up in the common Wardrobe for the Embassadors of the succeeding year. but a new Equipage and Accoutrements are yearly supplied at the common charge: and thus they pass honeftly

Ch

eve

fice

as t

fen

of

tro

mo

ry

be

the

br

be

mi

CT

E

lic

th

CE

to

it

0

17

t

honestly and in good esteem at the Ottoman Court, being called the Dombrai Vendick by the Turks, or the

good Venetian.

This petty Republick hath always supported it felf by submission, and addresses for favour and defence to divers powerful Princes, courting the favour of every one, never offering injuries, and when they receive them, patiently support them; which is the cause the Italians call them le sette bandiere, or the feven Banners, fignifying that for their being and maintenance of the name of a free Republick. they are contented to become Slaves to all parts of the World. And it is observable on what a strange form of jealous Policy their Government is founded; for their chief Officer who is in imitation of their Doge at Venice, is changed every month, others weekly; and the Governor of the principal Castle of the City, is but of 24 hours continuance; every night one is nominated by the Senate for Governor, who is without any preparation or ceremony taken up as he walks the Streets, having a Handkerchief thrown over his face, is led away blindfold to the Castle, so as none can discover who it is that commands that night; and by that means all possibility of conspiracy or combination of betraying the Town prevented. These people in former times were great Traders into the Western parts of the World; and it is faid, that those vast Caracks called Argofies, which are so much famed for the vastness of their burthen and bulk, were corruptly so denominated from Ragosies, and from the name of this City, whose Port is rather forced by Art and Industry, then framed by nature.

Some of the Provinces also of Georgia, formerly butaries of Iberia, but now supposed to be called from St. George on Martyr, and the poor Country of the Cappadocian Martyr, and the poor Country of Menzrelia, are also Tributaries to the Turk, who

every

I.

urt.

the

lit

de-

fa

hen

h is

or

ck,

sof

nge

nd-

of

th,

pal

ce;

iore-

1 3

ho

ans

ay-

ner

TI

cks

he

tly

me

rt

ly

ge

of

ho

ry

every three years fends messengers with their facrifice to the Grand Signior of feven young Boyes, and as many Virgins apiece, besides other Slaves for Prefents to great Men; this people chuse rather this fort. of Tribute then any other, because custom hath introduced a forwardness in the Parents without remorfe to fell their Children, and to account Slaverya Preferment, and the miseries of a Servitude a better condition then Poverty with freedom; of the whole retinue which these beggerly Emballadors bring with them (for fo the Turks called them) being about seventy or eighty persons, a crue of miserable people are all set to fale, to the very Secretary and Steward, to defray the charge of the Embassie, and bring back some Revenue to the publick Stock; fo that the Emballadors return without their Pomp, referving only the Interpreter as a necellary Attendant to their Voyage home.

The Emperor of Germany may also not improperly be termed one of the Tributaries to the Oitoman Empire (whom for honours fake we mention in the last place in so ungrateful an Oshice) being obliged according to the Articles made with Solyman the Magnificent to pay a yearly Tribute of 3000 Hungars, but it was only paid the first two years after the conclusion of the Peace; afterwards it was excused by the Germans, and dissembled by the Turks; until taking a resolution to make a War on Hungary, made that one ground and occasion of the breach: for upon the truce made for eight years between Sultan Solyman, and the Emperor Ferdinand, as Augerius Busbeck reports in those Capitulations, that the Tribute is made the foundation of the accord. Cujus concordia, pacis ac confaderationis be conditiones sunto primo, ut tua dileccio quotannis ad aulam noftram pro arra induciarum

30000

Bo

co

th

of

m

ac

tie

fie

di

W

B

tl

il

30000 Hungaricos Ducatos mittere teneatur, una cum residuo, quod nobis proxime praterlapsum bienni-um reservetur.

#### CHAP. XV.

The Desolation and Ruine which the Turks make of their own Countries in Asia, and the parts most remote from the Imperial Seat, esteemed one cause of the conservation of their Empire.

His Polition will appear a Paradox at first fight to most men who have read and consider'd the Roman Conquest, whose jurisdiction and dominions were far larger then this prefent Empire; and yet we do not find that they fo studiously endeavoured to dispeople, and lay waste the Nations they fubdued; but rather encouraged industry in Plantations, gave Priviledges to Cities meanly stored, invited People to inhabit them, endeavoured to improve Countries rude and uncultivated good Husbandry, and Maritime Towns with Traffick and Commerce; made Citizens of their Confederates, and conferred on their conquered Subjects often times greater benefits then they could expect or hope for under their true and natural Princes; and certainly the Romans thrived and were richer and more powerful by their Policy; and therefore why the Turk might not proceed in the fame manner, and yet with the fame advantage, is worth our confideration.

For the folution of which difficulty, it will be necessary to consider, that these two Empires being

com-

e

7

it

d

-

d

-

y

1-

ı,

h

h

ir

d

d

ıl

e

d

is

9

1-

compared, there will be found a vast difference in the original, foundation, progress and maxims each For the Romans built their City in Peace. of other. made Laws by which the Arbitrary Will of the Prince was corrected; and afterward as their Arms fucceeded, and their Dominions were extended, they accommodated themselves often to present necessities and humours, and constitutions of the people they had conquered, and accordingly made provifion, and used proper Arts to keep them in obedience; and next, by their generolity and wisdom won those Nations to admire and imitate their vertues, and to be contented in their subjection. But the Turks have but one fole means to maintain their Countries, which is the fame by which they were gained, and that is the cruelty of the Sword in the most rigorous way of execution, by killing, confuming, and laying defolate the Countries, and transplanting unto parts where they are nearest under the command and age of a Governor; being wholly destitute and ignorant of other refined Arts, which more civilized Nations have in part made ferve in the place of violence. And yet the Turks made this course alone answer to all the intents and ends of their Government.

For the Subjects of this Empire being governed better by Tyranny then Gentleness, it is necessary, that courses should be taken whereby these people may remain more within compass and reach of Authority; which they would hardly be, were every part of this Empire so well inhabited to assord entertainment within the Fortisications of its vast Mountains and Woods, to the many unquiet and discontented spirits that live in it. And this may be one cause, that so rarely Rebellions arise amongst the Turks, though in the remotest parts of Asia; and when they do, are easily suppressed: This

alfo

felf.

OI

Da

th

fti

nı

O

cl

th

fe

in

ar

C

de

B

di

th

b

co

A

th

P

P

th

0

n

also is one cause, why Great men so easily resign themselves up to the Will of the Grand Signior to punishment and death, whether the Sentence be according to Law, or only Arbitrary: This is the reason that sugitives and homicides cannot escape; for having no place for slight, neither the inhabited Cities which are immediately under the eye of a vigilant Commander will afford them resuge, nor can the desolate Countries entertain them; and Christendom is so abhorred by them, that they will never take it for their Sanctuary. And thus deprived of all means of safety, they wholly attend to please and serve their Great Master, in whose savour and hands alone is the reward and punishment.

Another advantage, and that not inconsiderable, that this manner of dispeopling the Country brings to this Empire, is the dissiculty an enemy would find in their March, should they with a Land-Army attempt to penetrate far into the Country; for without great quantities of Provision they could not possibly be sustained; from the Country none can be expected; what little it affords, the Inhabitants will conceal or carry away, and leave all places as naked and barren of Food for Man as the Sea it

And though it is known often, that in Afia the Troops of some discontented Bei or Aga; to the number of three or sour hundred men, in the Summer-time having their retirements in the Woods and Mountains, assault Caravans, and rob all Passengers from whom there is any hope of Booty; yet in the Winter they are dispersed, because they have no Quarters against the Weather, nor Provisions for humane sustenance, every one shifting for himself in some place where his condition is the least known or suspected.

And it may not be here from our purpose to ad-

ign

to

ac-

the

DE :

ted

fa

nor

and

VIII

Dri-

to

100

ole,

ngs

ind

at-

of-

be

nts

5 25

it

the

the

imand

the no hu-

IW

ad-

monish the Reader, that as the Turks account it one good part of their Policy, to lay a confiderable part of their Empire desolate; so on the contrary, they observe in their new Conquests to fortifie. frengthen and confirm what they have gained, by numbers of people, and new Colonies of their own; and when they have reduced any confiderable Country to their subjection, they commonly are inclined to make Peace with that Prince from whom they have won it, so as to have timt to settle and secure their new Conquests; for Countries over-run in hafte, are almost as speedily again recovered; and are like Tempests and sudden Storms, which are the fooner dispersed for being violent. Augustus Cefar, who was a wife and judicious Prince, confidering the extent of the Roman Empire, wrote a Book, faith Tacitus, which was published after his death, wherein he described the publick Revenue, the number of Citizens and Confederates lifted for the War, the Fleets, Kingdoms, Provinces, Tributes, Customs, &c. Addideratg; insuper Confilium coercendi intra terminos imperii, incertum, faith that Tac Lib. Author; Metu, an per invidiam; which doubtless 1. Annal. this wife Emperor meant of a moderate, and not a precipitate progress of their Arms, as well as of prescribing fixed limits to the ultimate confines of the Empire, beyond which a Statute should be made of Non plus ultra, notwithstanding the most promising designs and incitements that could offer.

CHAP.

CI fon affi the

yea far

Tu yet

rar

for En

cre

Re

hã

up

by

DO

me

tri

dr

an

th

pi th

W

21

fo

tì

De

V

7

E

Ó

Cat

a

t

## CHAP. XVI.

All Hereditary Succession in Government, a also the preservation of an ancient Nobility. against the Maxims of the Turkish Polity.

T Aving formerly entred into discourse of the feveral great Officers of State, it will be neceffary to declare what care the Turks take to preserve the body of their Empire free of Faction and Rebellion; for there being many Provinces in the Sultans Gift, which are remote, rich and powerful, and so administer temptation to the Governors to throw off the yoke of their dependence, and make themselves and their Posterity absolute; great care is taken to prevent this mischief by several Arts, none of which hath been more effectual amongst the Turks, nor more sedulously practised, then the destruction of an ancient Nobility; and admitting no fuccession to Offices or Riches, but only in the direct outoman Line, as my Lord Verulam fays, Effa 14. A Monarchy where there is no Nobility at all, ever pure and absolute Tyranny, as that of the Turks; for Nobility attempers Soveraignty, and draws the people Somewhat afide from the Line Royal. By which means it comes to pass, that Pashaws education in the Se raglio (in the manner as we have faid before) without knowledge of their Bloud or Family, and without the support of powerful relations or depencies, being fent abroad to foreign Governments, where they continue but for a short season, have no opportunity or possibility of advancing any interest of their own above that of the Sultan. And though

fome

ity,

y.,

the

ne-

ore-

and

the

ful,

to

ake

are

ts.

gft

the

ing

the

Jay

ks;

ple

ans

Se

th-

th-

en-

ts,

no

eft

gh

me

some have out of an aspiring and ambitious spirit, assumed a blind confidence of renting away part of the Empire; as Asan Aga Pashaw of Aleppo of lave years, with a strong and powerful Army marched as far as Scutari, threatning the Imperial City; and the Turkish History tells us of the revolt of several Pashawiz yet all these Rebellions have been but of short durance; the Grand Signior never defigning by open force and dint of Sword, to try his Title to the Empire with his own Slaves, but only by fome fecret Plot and Stratagem, getting the Head of the Rebel, he is affured of the Victory without other hazard or dispute of War: for immediately thereupon the whole Army disperses, and every one shifts by flight to fave himself from the Sultans anger; nor is it imaginable it can be otherwise; for these men are but strangers and foreigners in the Countries they ruled, have no relations there or kindred to fecond or revenge their quarrel, have no ancient blood or possessions which might entitle their Heirs to the fuccession, or out of affection or pity move their subjects to interest themselves in their behalf; but being cut off themselves, all falls with them, which affords the strangest spectacle, and example of fortunes unconstancy in the World; for a Turk is never reverenced but for his Office, that is made the fole measure and rule of his greatness and honour, without other considerations of Vertue or Nobility. And this is the reason the Turks value not their great Men when taken by the Enemy; for not otherwise looking on them then on ordinary Soldiers, they exchange them not with Commanders and persons of quality on the Chri-Itians; for the favour of the Sultan makes the Pasham, and not the noble Blood or Vertues; so that the the Pashaw imprisoned losing the influence of his Sovereigns protection and greatness, loses that also which

in

in

th

of

te for

que fu

fo

of

C

m

ar

8

te

de

10

S

a

th

S

V

è

fr

it

ŧ

ir

2

t

t

D

which render'd him noble and confiderable above

other persons.

There are notwithstanding some Pashaws of petty Governments, who have obtained to themselves. through some ancient grace and priviledge from the Sultan, an hereditary succession in their Government, and as I can learn, those are only the Pashams of Gaza, Cordistan, and three Sangiacks formerly mentioned under the Passaw of Damases and Matick, and Tureman under the Palham of Aleppo. And fince I have mentioned the Palham of Gaza, it will be but requifite to recal to mind the memory of one lately of that place with much honour and reverence, being one whose actions and devotion to the Christian Worship might conclude him not far from the Kingdom of God: for besides his favourable inclination in general, to all who professed the Christian Faith, he was much devoted to the Religious of Jerusalem, to whom he often made Presents, as Provisions of Rice and other Supplies for their Monastery; and when once the Father Guardian of the Holy Sepulchre came to make him a Visit, with great respect and reverence, he met him at a good distance from his house, giving him a reception much different from what the Turk usually bestow on any, who profess other then the Mahometan Faith: and might deserve the Character that Tacinus gives of L. Volusius, that he was Egregia fama, cui Septaginta quinque anni Spatium vivendi, pracipuaque opes bonis artibus, inoffensa in Imperatorum malitia fuit. And yet this good man having for Seventy five years lived innocently in that Government, and received the inheritance from his Father, was by promise of fair treatment allured to the Port, where without farther process or any accufation, his hoary Head was fevered from his Body, for no other reason, then lest the permission and indulgence

SVC

et-

res.

om

Go-

ply

acks

fcw

of

o of

the

ho-

and

ude

his

-010

i to

ade

lies

ther

m a

met

him

urki

the

arawas

zun

tat

man

that

his

d to

20-

Bo.

and

DC

indulgence to this long continuance and succession in Osfice, should prove too ample a deviation from the rules of the Turkish Polity.

And that all means of attaining ancient Riches. which is the next degree to Nobility, may be cut off, the Turk observes this Maxim of Machiavel, a reprimere la insolensa di uno, non vie piu sicuro, emeno scandoloso modo, che preoccupargli quelle vie, per le quale viene quella potenza: and so the Grand Signior fuffers no possibility of arriving to ancient Wealth; for as eldest Brother to great Men he makes seisure of the Estates of all Pushaws that die, who having Children, such part is bestowed on them for their maintenance as the Grand Signior shall think fit and requisite: If a Pasham dies that is married to a Soltana, which is the Grand Signiors Sifter, Daughter, or other Relation, her Kabin or Dowry is first deducted from the Estate (which is commonly 100000 Dollars) and the remainder accrues to the Sultan, as Heir to the rest; and by this means all ancient Nobility is suppressed, and you shall find the Daughters of ancient Greek Houses espoused to Shepherds and Carters, and the ancient Reliques of the noble Families of Catacuzeno and Paleologi, living more contemptuously at Confiantinople, then ever Dionysius did at Corinth.

But not only in Pashaws and great Men is care taken to clip their Wings, which may hinder them from soaring too high, but also in the Ottoman Family it self greater severity and strictness is exercised then in others, to keep them from growing great in Offices or Wealth, whereby to have possibility of aspiring to the Supream power; and therefore by the original and sundamental Laws of the Turks, the Children of a Soltana married to a Pashaw are not capable of any Office in the Empire, and at most

most cannot rise higher, then to be in the quality of a Capugibashee, which is one of the Porters of the Grand Signiors Gate. They that are of this Race never dare vaunt of their Pedigree, it is a contumaciousness and almost Treason to name it; nor have I learned that there is any Family amongst the Turks of this Line, of any account or esteem, but one alone, who is called Ibrahim Hun Ogleri, or the Offspring of Sultan Ibrahim, their Father being a Son of the Grand Signiors Sifter, and married Soltana (and are faid to be Race of the Tartars ) fo that proceeding by the Womans fide only, the lefs notice is taken of their Blood: their Rent or Revenue is yearly about 70000 Dollars, Quibus magne opes, innocenter parte, & modelte babite, which they manage with prudence and discretion, live honourably without oftentation, feek no Office, or intermeddle in the Affairs of State; by which means they hitherto have preferred themselves from envy and suspition in the revolutions of the Turkish Government.

The Marriage of a Palhaw with a soliana.

The Grand Signior many times when he fears the greatness of any Pashaw, under colour and pretence of honor, prefers him to the Marriage of his Sifter, or some other of his Feminine kindred; by which means, instead of increasing power and glory, he becomes the miserablest Slave in the World to the Tyranny and Pride of an infulting Woman: For first he cannot refuse the honour, lest he should feem to neglect and contemn the Sultans favour; then before the Espousals, he must resolve to continue constant to her alone, and not suffer his Affections to wander on other Wives, Slaves or diffractions of his love: If he hath a Wife whom he loves. whole long conversation and children she hath brought him, have endeared his affections too far to be forgotten; he must yet banish her and all other

other relations from his home, to entertain the embraces of his unknown Sultana: Before the Espoulals, what Money, Jewels, or rich Furs she fends for, he must with complement and chearfulness present, which is called Aghirlick; besides this, he makes her a Dowry called Kabin, of as much as friends that make the Match can agree; when the Kabin is concluded and passed before the Justice in form or nature of a Recognifance; the Bridegroom is conducted to the Chamber of his Bride by a black Eunuch, at whose entrance the custom is, for the Soltana to draw her Dagger, and imperiously to demand the reason of his bold access, which he with much submission replies to, and shews the Emmeri Podefham, or the Imperial Firme for his Marriage; the Soltana then arises, and with more kindness admits him to a nearer familiarity. The Eunuch takes up his Slippers and lays them over the door, (which is a fign of his good reception) then he bows with all reverence before her to the ground, and retires a few paces back, making some brief Oration to her full of Complement and Admiration of her Worth and Honour; and remaining afterwards a while filent, in an humble posture, bowing forward with his hands before him, until the Soltana commands him to bring her water, which he readily obeys, taking a Pot of water provided for that purpose, and kneeling before her, delivers it to her hand; then she takes off her red Veil from before her Face, embroidered with Gold and Silver Flowers, and fo drinks; in the mean time her Serving. maids bring in a low Table, on which are fet a pair of Pigeons roalted, and a Plate of Sugar-candy; the Bridegroom then invites his coy Spoule to the Collation, which she refuses until other Presents are brought her, which lie prepared in the outward Room; with which her modelty being overcome, and her stomach brought K 3

ath far

all

of

the

ace

na-

ave

the

but

the

3 a

ied

the

the

neir

000

0

nce

ati-

of

ved

vi-

ars

ore-

his

by

lo-

rld

an:

uld

ur;

nti-

ai-

cti-

res,

Ch

in l

in t

cati

the

ful

tha

fuce

the

fro

fuc

int

the

and

the

his

fre

tic

th

ce

th

to

in

it

F

M

I

r

h

N

r

J

1:

ſ

n

t

8

brought down, she is perswaded to the Table, and sitting down, receives a Leg of a Pigeon from the hand of her Bridegroom; tastes a little, and then puts a piece of Sugar-candy into his Mouth; and fo rifing up, returns to her place; all the Attendants then retire and leave the Bridegroom alone with his Soltana for the space of an hour to court her fingly; that time being past, the Musick sounding, he is invited forth by his Friends to an outward room, where having past most of the night with Songs and Sports. at the approach of the morning, the Soltana weary of her pastime, retires to her Bed, which is richly adorned and perfumed, fit to entertain Nuptial Joyes: The Bridegroom advised hereof by the nod of the Eunuch, creeps filently into the Bridechamber, where stripping himself of his upper Garments, he kneels awhile at the feet of the Bed, and then by little and little turning up the Cloaths, gently rubs her feet with his hand, and kiffing of them, ascends higher to the embraces of his Spouse, which the willingly admits him to, and withes her felf and him a happy Bedding: in the morning betimes the Bridegroom is called by his friends to the Bath; at whose call arising, he is presented by the Bride with all forts of Linnen to be used in Bathing; after these Ccremonies are past, they are better acquainted, yet in publick she keeps him at a distance, wears her Haniarre or Dagger by her side in token of her Superiority; and fo frequently commands Gifts and Riches from him, until the hath exhausted him to the botom of all his wealth. Nor is this esteemed sufficient to mortiste these poor Slaves by Womans Tyranny, but they are always put forward upon desperate attempts, as lately Ishmael Pashaw, who was killed passing the River Raab, in the overthrow given the Turks by the Emperors Forces under Montequeuli; and others I could name in like manner; left the honour of their Marriage in the Royal Family without the croffes and mortifications which attend it, should puff them up with the ambition and proud thought, which is not law-

ful for them to imagine.

But it may well be objected how it came to pass, The read that the present Prime Visier called Ahmet, should ion why fucceed his Father Kuperlee in the Government of Possim the Empire. 'Tis true, it was a strange deviation late Visiter succeeded from the general rule of their Policy, and perhaps his Father fuch a President as may never hereafter be brought in Governinto example; but accidents concur oftentimes to ment. the fortune of some men without order or reason; and yet Kuperlee the Father had so well deserved of the Sultan, and his whole Dominions, for having by his own wisdom and resolution faved the Empire from being rent in pieces by the Faction, and ambition of some aspiring persons, and by the blood of thousands of mutinous and rebellibus heads, had cemented and made firm the Throne of his Master, that no honour could be thought fufficient to be paid to his Ghost, unless it were the succession of his Son in his place; which the more unufual and irregular it was esteemed, the greater glory it was to that Family; and herein also this subtle Fox plaid his Master-piece, by representing the state of affairs to remain in that posture, as was necessary to be carried on with the same method as begun; which he had entrusted to the knowledge of his Son; and this was the reason why this young Visier then scarce arrived to thirty years, and but an ordinary Kadee or Justice of the Law, was both as to his age and relation thus irregularly preferred to the Office of Vi-Nor hathhereditary succession and long continuance in authority been only avoided amongst the the Turks; but we find that the Romans often changed their Governors, and never fuffered them to con-

Ch

lym

fice

fen Pri

of Ser

diff

fai

int

mo ria

the

An

pe

he Ble

ga

po

cr

tu

di

na

0

fe fo

V

W

to

a

Ł

d

1

continue long in one Province; and so the King of Spain doth at present in the Government of Flanders, the Indies, the Kingdom of Naples, and other parts, the space of three years being commonly allotted them for their residence. But amongst the Turks there is no fixed term of time appointed to their Pashaws, but only they remain as Tenants at Will of the Grand Signior; who according to his pleasure, and as he sees reason cuts them off, recals them, or transplants them to another Province; only the Pasham of Grand Cairo in Egypt, hath a certain space of three years appointed, to which his Government is confined; and there may be very good reason for it; for it being a place of great Trust, Riches, and Power, in which Pashams grow in a short time vastly wealthy, it cannot be wisdom to continue them long there; the Revenue of which we have had occasion already to discourse And therefore the Grand Signior doth often, not only abbreviate their time, but also at their return shares in the best part of the Prizes they have made. The Romans had that opinion of the Wealth and Power of Egypt, that Augustus made a Decree, and held it inter alia dominationis arcana, that it should not be lawful for any without particular licence to enter Egypt, and exprelly forbids Senators and Gentlemen of Rome, without order from the Prince, or for the affairs of State, to visit those parts. Tacitus gives this reason for it, Ne fama urgeret Italiam quiquis eam Provinciam, clauftrag; terre ac mari, quamvis levi prasidio adversum ingentes exercitus insedis-Another danger to the Empire, which the Turks fedulously avoid, besides hereditary succession in Office, is Rivalry among Princes of the Blood, during the time of their Fathers life; for afterwards the successor takes care to secure his Brethren beyond possibility of competition. The story of Selymus

Lib. 1

I.

of

an-

her

al-

he

to

at

his

als

n-

-15

his

ry

at

be

ue

·fe

п,

e-

Ve

th

ld

to

1-

10

d

1-

1,

1

n |-

S

lymus and Bajazet, the Sons of Solyman the Magnificent, is a perfect experiment of the feud and diffention which is bred in the defires of barbarous Princes; fo that when they arrive to any maturity of age, they are always transplanted to different Seraglio's abroad, where they keep their Courts diffinct, and cannot enter within the Walls of Confantinople, during the life of their Father, left by interview with each other, their minds should be moved with emulation, or inhabiting in the Imperial City, should be provided with means before their time to attempt the Throne of their Father. And for this reason the Grand Signior hath scarce performed the Ceremonies of his Inauguration before he hath feafoned his entrance to his Throne with the Blood of his Brothers; which barbarous custom began in the time of Sultan Bajazet. But if the Brothere are but few, and the Grand Signior of a difposition more naturally inclined to clemency then cruelty, he fecures them in the Seraglio, under the tuition of Masters, and care of a faithful guard; differing nothing from imprisonment, but in the name, prohibiting them the fociety and conversation of all: and thus the two Brothers of this prefent Sultan Mahomet, live in as much obscurity and forgetfulness, as if they had never been born, or having past a private life, were departed to the place where all things were forgotten.

It is no great digression from our purpose here to take notice of two sorts of Governments purely popular; the one hath already had his period, and the other is of late beginning and at present sourishes; and those are the Commonwealths of Egypt under the Mamalukes, and the other in our days in the Dominions of Algier: The first not only deposed the whole Family of their Prince from having power in the Government, and from all succession,

Cha

The

1

Frich

tem

tab

ly

fca

ve

to

S

M

m

th

ft

C

t

e

C

n

cession, but also made it an immutable Law, that the Sons of the Mamalukes might fucceed their Father in the inheritance of their Estates as Lands and Goods, but could not assume the Title or Government of a Mamaluke; nor not only so, but that all that were born in the Mahometan or Fewish Feith. were uncapable ipfo facto of the Order of a Mamaluke. and only such preferred thereunto, who had been Sons of Christians and become Slaves, instructed and educated in the Mahometan superstition; or else men of mature age, who having abjured God and their Country, were come thither to feek preferment in that Kingdom of darkness. And this flavish and strange constitution of Government flourished for the space of 267 years, until overthrown in the year of our Lord 1517, by the Arms of Selvmus that victorious Emperor of the Turks. The present Government of Algier is but of a few years; the first original of which was by one Barbarofe a famous Pyrate, and afterwards by the accession of great quantities of Turks out of the Levant, the protection of the Grand Signior was craved, and a Pasham received from the Port; but now the Pasham remains without any power; the whole Government being transferred to the scum of the People; who fearing left the power should at last become subject to the Natives, have made it a Law, that no Sons of a Turk born in that Country, whom they call Cololies, can be capable of an Office in their Commonwealth; but only fuch, who having been born Christians, are perverted to the Turkish Sect, or elfe fuch who come from parts of the Turkish Dominions, to be Members of their Re-And thus much shall ferve to have declapublique. red how much the Turks are jealous of all successions in Office and Authority, which may prejudice the absolute Monarchy of their great Sultan. CHAP. hat Faind rn-

all th,

ke

en

ed

lfe od re-

his

er-

ms

ķs.

ew

14-

n-

et,

d,

he

le

he

ift

w, m in

1g

10

2-

1-

1-

C

### CHAP. XVII.

The frequent Exchange of Officers, viz. the fetting up of one, and degrading another, a Rule always practifed as wholesome, and conducing to the welfare of the Turkish State.

HE that is an eye-witness and strict observer of the various changes in greatness, honours, and riches of the Turks, hath a lively Emblem of Contemplation before him, of the unconstancy and mutability of humane affairs; Fortune fo strangely sports with his people, that a Comedy or Tragedy on the Stage with all its Scenes, is scarce sooner opened and ended, then the fate of divers great Men, who in the day time being exalted to high sublimity, by the powerful Rayes of the Sultans favour, in the night fall, or vanish like a Meteor. The reason hereof, if duly considered, may be of great use as things stand here, that is, to the power of the Grand Signior; for in this constitution the health and benefit of the Emperor is consulted before the welfare of the People: And the power of the Emperor is in no action more exercifed and evidenced, then by withdrawing and conferring his favours; for by these means, having many whom he hath educated and prepared for Offices, and stand Candidates to receive them, his power would feem to be at a Nonplus, and appear like an inconfiderable Father, who had fpent more Mony in the breeding of his Sons, then the Patrimony amounted to he had to bestow upon them:

BOO

very

gail

righ

Cur

mo

the

app

nat

tion

this

hav

the

Ac

at efj

ve th

th

ne lie

01

fu

]

CI

ft.

f

7

I

t

and therefore the Grand Signior to imitate the Sun, benights some part of the World to enlighten others, that so by a general influence and communication of his Beams, he may be acknowledged the common Parent of them all.

And this course doth not evidence the power of the Grand Signior, but likewife encreases it; for none are advanced in these times to Office, but pay the Grand Signior vast Sums of Money for it, according to the Riches and expectations of Profit from the Charge; some pay, as the Pashaws of Grand Cairo and Babylon, 3 or 400000 Dollars upon passing the Commission; others one, others 200000, some 50000, as their places are more or less considerable: and this Mony is most commonly taken up at Interest at 40 or 50 per cent. for the year, and fometimes at double, when they are constrained to become debtors to the covetous Eunuchs of the Seraglio; so that every one upon his first entrance into Office looks on himself (as indeed he is) greatly indebted and obliged by justice or injustice, right or wrong, speedily to disburthen himself of the debts, and improve his own principal in the World; and this defign must not be long in performance, lest the hasty Edict overtake him before his work is done, and call him to account for the improvement of his Talent. Think then (taking all circumstances together of the covetous disposition of a Turk, the cruelty and narrowness of Soul in those Men commonly that are born and educated in want) what oppression, what rapine and violence must be exercised to satisfie the appetite of these Men, who come famished with immense desires, and strange considerations to satisfie! Din sordidus repente dives mutationem fortune male regit, accensis egestate longa cupidinibus immoderatus, Tac. lib. 1. Hist. So that Justice in its common course is set to sale, and it is

very

he

ten

in-

of

ne

he

ng

he

iro he

ne a-

at

to he

ce

et-

of he

7-

re

ng

fi-

ul

ed

ce

n,

es

ga

at

is

ry

very rare when any Law Suit is in hand, but Bargains are made for the Sentence, and he hath most right who hath most Money to make him recime in Curia, and advance his Cause. And it is the common course for both Parties at difference, before they appear together in presence of the Judge, to apply themselves singly to him, and try whose donative and present hath the most in it of temptation; and it is no wonder if corrupt Men exercise this kind of Trade in Trasiquing with Justice; for having before bought the Office, of consequence they must fell the truth.

# Vendere jure potest, emerat ille prius.

Add hereunto a strange kind facility in the Turks, for atrisle or small hire to give false Witness in any case, especially, and that with a word; when the controversie happens between a Christian and a Turk, and be delied then the pretence is for the Musselmanleek as Turk. They call it, the cause is Religious, hallows all falseness and forgery in the Testimony; so that I believe in no part of the World can Justice runmore out of the current and stream then in Turkey, where such Maxims and considerations corrupt both the Judge and Witnesses. Turca magna pietatis loco ducunt dicere falsum testimonium adversus bominem Christianum; non expectant ut rogentur; injussi adsunt seque ultro ingerunt.

This consideration and practice made an English Ambassador upon renewing the Capitulations, to infert an Article of Caution against the testimony of Turks, as never to be admitted nor pleaded in any Court of Turkish Justice, against the English interest; and nothing to be admitted as evidence in that case, but only a Hoger, which is the nature of a Recognizance made before a Judge, or a Bill or

Writing

fait

Sper

end

vip

Sul

and

gai

the

vio

or

fay

OV

Va

and

Tu

he

he

pr

of

fee

fre

th

th

gr

ni

ot

ha

Si

01

A

ly

II

ol

af

Writing under the hand of him on whom the demand is made; which Article as it was very advifedly, and with great Prudence and Wisdom ob tained, to it hath proved of admirable confequence and security to the Trafique and Merchants Estates which before being liable to the Forgeries and false Pretences of every dissolute Turk, have now this point as a defence and fortification, by which false Pretences and Suits for considerable Sums of Mony, and matters of great value have been blown away, and decided with great facility and little crpence.

Turkifb Hiftory in the Reign of Bajaget the fourth King of the Turks.

In the time of Bajazet, the fourth King of the Turks, the Courts of Justice were in like manner corrupted, as at present; for reformation of which the Prince resolved to execute a great number of the Lawyers, until it was pleasantly represented by his Jester (to whom between jest and earnest he had given liberty to speak the truth, which soberer Men durst not) that all the cause of Bribery and Corruption in the Judges, proceeded for want of stipends and necessary maintenance; whereupon Bajazet growing cooler, sensible of the cause of that evil, applyed a Remedy, by granting their Pardon, allowing them Salaries and Stipends, with additional Fees of twenty Aspers in all causes exceeding a thousand; and twelve Aspers for every Writing and Instrument out of Court. And in the times of the best Emperors, when vertue and deferts were confidered, and the Empire flourished and encreased, Men had Offices conferred for their Merits, and good Services were rewarded freely and with bounty, without Sums of Mony and Payments to be a foil to the lustre of their better parts : But now it is quite contrary, and all matters run out of course; a manifest token in my opinion of the declension and decay of the Ottoman Empire, as Livy

faith.

de-

Vi-

ob.

nce

es,

and

OW

ich

of

W

ex-

the

ner

ich

of

by

he

Ter

and

of

100

of

eit

ith

ed-

ri-

the

de-

nd

its,

ith

be

OW

or

de-

zzy

th,

faith, Omnia prospera sequentibus Deos, adversa autem (pernentibus, Howfoever in part this ferves the great end of the Empire; for Palhams and great Men having a kind of necessity upon them to oppress their Subjects, the People thereby lofe their Courages; and by continual Taxes and Seifures on what they gain, Poverty fubdues their Spirits, and makes them more patiently fuffer all kind of injuffice and violence that can be offered them, without thoughts or motion to Rebellion; and so the Lord Verulam fays in his Estays, that it is impossible for a People over-laden with Taxes, ever to become Martial or Valiant; for no Nation can be the Lyons Whelp. and the Ass between Burdens: by which means the Turk preferves to many different fort of people as he hath conquered in due obedience, using no other help then a fevere hand joined to all kind of oppression; but such as are Turks, and bear any name of office or degree in the service of the Empire, feel but part of this oppression, and live with all freedom, having their spirits raised by a license they attain to infult over others that dare not relift them.

But the issue and conclusion of the Spoils these great Men make on Subjects is very remarkable; for as if God were pleased to evidence his just punishment more evidently and plainly here, then in other sins; scarce any of all those Pushams who have made haste to be rich, have escaped the Grand Signiors hands, but he either devests them of all, or will share the best part of the Prey with them. Amongst which I have observed none passes so hardly as the Pashams of Grand Cairo, because it is the richest and most powerful of all the Governments of this Empire; and so either in his journy home, or after his return, he loses his life by publick command, or at least is risted of his Goods as ill got, which are

con-

Cl

dif

per

ed ter

abo

the

wh

bec

Of

cri

tin pla

the

de

th

tu

tio

is

in W

he

fo

ab

W

vi

P

eg

ar

mH

di

y

condemned to the Grand Signiors Treasury: And it is strange to see yet with what heat these Men labour to amais Riches, which they know by often experiences have proved but collections for their Mafter; and only the Odium and Curfes which the oppressed Wretches have vented against their Rapine, remain to themselves; rebus secundis avidi, adversit autem incanti, Tac. And this is like the Policy that Cafar Borgia used, otherwise called il Duca Valentine, who the better to reduce Romagna, lately fubdued to obedience, made one Meffer Romiro d'Orco his Deputy, a Man of a cruel and tyrannical dispotion, who by rigour and force reduced affairs to the will and order of his Prince: and the Work now done, and the people remaining extraordinarily?discontented the Duke thought it time to purge the minds of his people of the ill apprehension they had of his Government, by demonstrating that the former hard usage proceeded from the bad inclination of his Minister; commanded the same Romino d'Orco at Cesanna, to be cut in pieces, and exposed to the publick view of the People, with a piece of Wood, and a bloody Knife by his fide. This faith Machiavil. lib. del Principe, cap. 7. fece aquelli popoli in un tempo remanere stupidi & sodisfatti; and the Turk understands well how profitable in the same manner it is for the constitution of his Estate, to use evil instruments, who may oppress and poll his People, intending afterwards for himself the whole harvest of their labours; they remaining with the hatred, whilst the Prince under colour of performing Justice, procures both Riches and Fame together.

If it be suspected that any great Man intends to make Combustion or Mutiny in his Government, or that his Wealth or natural Abilities render him formidable; without farther inquisition or scrutiny, all

discontent

And

Men

ten Ma-

op-

ine.

rfit

hat len-

ub-

rco

pothe

ork

na-

rge

hey

cli-

niro

fed

of

ith

pothe

me

to his

ole

the er-

me

to

or-

int

discontent of the Grand Signior is dissembled, and perhaps a Horse, a Sword, or Sables-vest is reported to be presented, and all fair treatment is counterseited, until the Executioner gets the Bow-string about his Neck, and then they care not how rudely they deal with him: just like the Birds in Plutarch, Lib. 6. A-who beat the Cukow for fear that in time he should post.

And to make more room for the multitude of Officers who crowd for Preferments, and to act the cruel Edicts of the Empire with the least noise; times when a great Personage is removed from his place of Trust, and fent with a new Commission to the charge perhaps of a greater Government; and though he depart from the Regal Seat with all fair demonstrations of favour, before he hath advanced three days in his journy, triumphing in the multitude of his Servants, and his late hopes, the fatal command overtakes him; and without any accusation or cause other then the Will of the Sultan, he is barbarously put to death, and his body thrown into the dirt of a foreign and unknown Country, without folemnity of Funeral or Monument; that he is no fooner in the Grave, then his Memory is forgotten. And this methinks is somewhat agreeable to the crafty Policy of Tiberius, who sometimes would Commissionate men for government of Provinces, to whom before hand he had defigned not to permit license to depart the City; Postremò eò provecius est, ut mandaverit quibusdam provincias quos egredi urbe non erat passurus.

Hence are apparent the causes of the decay of Arts amongst the Turks, of the neglect, want of care in manuring and cultivating their Lands; why their Houses and private Buildings are made slight, not durable for more then ten or twenty years; why you find no delightful Orchards and pleasant Gar-

•

dens

The

tho

mea

not

the

feffi

que

alor

frai

orig

of

ftro

wit

Wa:

Em

my as i par a S

dens and Plantations; and why in those Countries where Nature hath contributed fo much on her part, there are no additional labours of Art to complete all, and turn it to a Paradife; for Men knowing no certain Heir, nor who shall succeed them in their labours, contrive only for a few years And moreover, men are fearful of enjoyment. fliewing too much oftentation or magnificence in their Palaces, or ingenuity in the pleafures of their Gardens, left they should bring on them the same fate, that Nabals Vineyard occasioned to his Mafter: and therefore men neglect all application to the Studies of Arts and Sciences, but only fuch as are necessary and conducing to the meer course of living; for the very fear and crime of being known to be rich, makes them appear outwardly poor, and become naturally Stoicks and Philosophers in all the points of a referved and cautious life. And here I am at a stand, and cannot conclude this Chapter without contemplating a while, and pleafing my felf with the thoughts of the bleffedness, the happinefs, the liberty of my own Country; where Men under the protection and fafe influence of a gracious and the best of Princes in the World, enjoy and eat of the fruit of their own labour, and purchase to themselves with security Fields and Mannors, and dare acknowledge and glory in their Wealth and Pomp, and yet leave the Inheritance to their Posterity.

CHAP.

### CHAP. XVIII.

d

rs

in

ir

ie

a-:0

of

m

d

ne.

I

19

14

p-

en

i-

d

se .

nd

bi

6-

The several Arts the Turks use to encrease their People, is a principal Policy, without which the greatness of their Empire cannot continue nor be encreased.

THere was never any people that laid Foundati-I ons and Defigns of a great Empire, but first thought how to make it populous, and by which means they might best supply them with People, not only sufficient for the sacrifice and slaughter of the War, but for the Plantation of Colonies, Posfession and Security of what the Sword hath conquered. We never understood how one people alone that was Martial, and by fuccesses in War had framed a large Empire, was able from the meer original of its own Stock, to abound with iffue of natural Subjects, to bear proportion with the stronger Nations; nor how a handful of people with the greatest Policy and Courage in the World was able to embrace a large extent of Dominion and Empire: It is true, that Alexander did with an Army, for the most part, composed of Macedonians, as it were in a rant make a Conquest of the best part of the Eastern World; but this Empire, like a Ship that had much Sail and no Ballast, or a fair Tree over-charged with Boughs too heavy for its Stem, became a windfal on a sudden.

The Turks therefore, during the continuance of their Empire, have not been ignorant of this Truth; for no people in the World have ever been more

L 2

open

open to receive all forts of Nations to them, then they, nor have used more arts to encrease the number of those that are called Turks; and it is strange to consider, that from all parts of the World, some of the most dissolute and desperate in wickedness. flould flock to these Dominions, to become Mem. bers and Professors of the Mahometan Superstition: in that manner that at present, the Blood of the Turks is so mixed with that of all forts of Languages and Nations, that none of them can derive his Lineage from the ancient Blood of the Saracens.

The Romans who well knew the benefit of receiving Strangers into their Bosom, called this freedom they gave Jus civitatis, whereby foreigners became as lawful Possessors of Estates and Inheritance, and had as much right to the common Priviledges, as any that was born in the Walls of Rome; and this Tus civitatis was given to whole Families; fo that as Sir F. B. fays well, that the Romans did not over-spread the World, but the World it self, The English call it Naturalization, the French Enfranchisement, and the Turks call it Becoming a Believer; for they joining with it a point of Religion, not only the Profers of the Goods of this World, but also of Delights in the World to come, make the allurements and arguments the more prevalent; and it being an opinion amongst them, as over all the World, that it is a Meritorious work to create Profelytes, scarce any who hath Mony to purchase a Slave, but will procure one young and fit for any impression, whom he may name his Convert, and gain Reputation amongst his Neighbors of having added to the number of the Faithful: Of all this number, which yearly are added to the Profesiors of Mahomet, none can retreat on lower terms then Death and Martyrdom for Christ; which causes many

Effays.

Chap many iense c

Book I.

дасе с Lesson

ome t really and ha to Ch

appea have I been T

fian I It v every dren,

fition Peopl Chris RIOW

> Arme Rod to en Turk.

fon, that rance tyin treat

a tru the C Chu

opp cont of t

vide Gre

en

m-

ge ne

s, n-

n;

he

n-

ve

4-

e-

e-

If.

n-

2

d,

te

is is

n

many whose Consciences, though touched with the inse of the denial of their Saviour, yet having not race or conrage to affert their Faith on fo hard a leson, grow desperate or careless, and dye in their This fort of people become really Turks, and ome through Custom and their own Lusts, are rally perswaded of the truth of this Profession, and have proved more inveterate and fatal enemies o Christianity, then the natural Turks; which will ppear, if we confider that all the fuccesses they have had, and exploits they have done at Sea, have ken performed by fuch who have denied the Chritian Faith, as namely Chigal, Ogli, and others.

It was the custom formerly amongst the Turks, every five years to take away the Christians Chile, es, tren, and Educate them in the Mahometan superlition; by which means they encreased their own Rople, and diminished and enfeebled the force of the fo id Christians; but now that custom in a great part is grown out of use, through the abundance of Greeks, Armenians, Jews, and all Nations where the Iron Rod of the Turks Tyranny extends, who flock in benjoy the imaginary honour and priviledge of a Turk. And indeed it is no wonder to humane reaon, that considers the oppression and contempt that poor Christians are exposed to, and the ignorance in their Churches, occasioned through Poveryin the Clergy, that many should be found who retreat from the Faith; but it is rather a Miracle, and a true verification of those words of Christ, That the Gates of Hell shall not be able to prevail against his Church, that there is conserved still amidst so much opposition, and in despight of all Tyranny and Arts of contrived against it, an open and publick Profession of the Christian Faith; which next to Gods Providence, confidering the stupid ignorance of the Greek and Armenian Churches, their confervation of

L 3

their

their Faith is not to be attributed to any instance alluren more, then to the strict observation of the Feasts and mrn to Fasts of their Churches; for having rarely the helps Christi of Catechisms or Sermons, they learn yet from Turks these outward Ceremonies some confused Notions dity of and Precepts of Religion, and exercise with severi- pire flo ty and rigour this fort of Devotion, when through they h custom, confusion, and scarcity of knowing Guides, livers all other fervice is become obsolete and forgotten everit

amongst them.

The Turks have another extraordinary supply of who o people from the Black Sea, fent them in by the one W Tartars, who with their light Bodies of Horse make mer ti incursions into the Territories of the neighbouring the Tr Christians, and carry with them a Booty of whole hundr Cities and Countries of People, most of which they Vice of fend to Constantinople to be so fold, and is the chief karne Trade and Commodity of their Country (as we and p have already discoursed.) It is sad to see what samil numbers of Saykes, or Turkish Vessels, come sailing through the Bosphorus, fraighted with poor Christian Captives of both Sexes, and all Ages, carrying on the Main-top a Flag, either as a Note of Triumph, or bral else as a Mark of the Ware and Merchandise they The number of the Slaves brought yearly to Constantinople is uncertain; for sometimes it is more, and fometimes lefs, according to the Wars and Successes of the Tartars; but as it is apparent in the Registers of the Customs at Constantinople only, one year with another at the least 20000 are yearly imported; amongst which the greatest part being Women and Children, with easie perswasions, and fair promises become Turks; the men being ignorant, and generally of the Ruffian or Moscovite Na tion (who are reported not to be over devout, or of famed constancy and perseverance in Religion) partly by menaces and fear, partly by good words and allure-

observ

the p and t the n

them. tomar that I plies Sea

Sumn of U of th cipal

to p terce tranf great

Jot (

he Incements of reward, despairing of liberty, and rend mrn to their own Country, renounce all interest in the of this fort of Mettal most of the om Turks are in these days composed, and by the secunons lity of this Generation, the Dominions of this Emri- pire flow; for the Turks of themselves, though gh they have the liberty of Polygamy, and freer use of es, divers Women allowed them by their Law, then the en leverity of Christian Religion doth permit, are yet of who confine themselves to the chaste embraces of he one Wife. It is true, we have heard how in forke mer times there have been particular men amongst Is the Turks, that have feverally been Fathers to an hindred Sons; but now through that abominable Vice of Sodomy, which the Turks pretend to have karned from the Italians, and is now the common and professed shame of that people, few fecundious families are found amongst them; especially amongst the persons of the greater Quality, who have means and time to act and contrive their filthiness with the most deformity. And in this manner the nawral use of the Women being neglected amongst Rom.cap. them, as as St. Paul faith, Men burning in lust one 1. that many think, were it not for the abundant supplies of Slaves, which daily come from the Black sea (as before we have declared) considering the Summer-flaughters of the Plague, and destructions of War, the Turk would have little cause to boast of the vast numbers of his People: and that a principal means to begin the ruine of this Empire, were to prevent the taking of so many Captives, or intercept those numbers of Slaves which are daily transported to nourish and feed the body of this great Babylon; by which means in time they would not only find a want of Servants, but a decay and icarcity L 4

Book I. Cha scarcity of Masters; since as it is before mentioned. fing t and ( bega

Habi

coun

Man

nal f

ly th

Turk

and

ed 1

with

Turk his

Rev

and and

mo

Suc

mal the

10 ful

and

and

and of

CXE Eff

the

un

the

the for

op

3

A

these Slaves becoming Turks, are capable of all priviledges, and being commonly Manumised by their Patrons, through the help of Fortune, arrive equally to Preferments with those who are of the ancient Mahometan Race: This is the true reason the Turk can fpend fo many people in his Wars, and values not the lives of Ten thousand men to win him but a span of ground, and yet almost without any senfible diminution of his people; and on the contrary, the invention of an Inquisition, and the distin-Ction between Christianos vicios, and Nuevos in Spain and Portugal, have caused that decay and scarcity of

people in those Countries, as hath laid the best part

of those fruitful Soils desolate, and forced them

both to a necessity of entertaining a mercenary Soldiery.

It is no finall inducement to the vulgar people, who is most commonly won with outward allurements, to become Turks; that when they are fo. by a white Turbant, or fuch a particular Note of honour, they shall be distinguished from other like Sects (all people amongst the Turks being known by their heads, of what Religion or Quality they are) and so may the better be directed where they may have a priviledge to domineer and injure with the most impunity. If we consider how delightful the Mode is in England and France, especially to those who are of a vain and gay humour, and that nothing feems handsome or comely, but what is dreffed in the fashion and air of the times; we shall not wonder, if the ignorant and vain amongst Christians, born and educated in those Countries, should be catched and entrapt with the fancy and enticement of the Turkish Mode, and be contented to despoil themselves of the Garment of Christian Vertues to assume a dress a more Courtly and plea-

Chap. XVIII. the Turkish Polity.

153

fing to the Eyes of the World; for so the Britains. and other Nations, after Conquered by the Romans. began to delight themselves in their Language and Habit, their Banquets and Buildings, which they accounted to be Humanity and refinement of their Manners; but Tacitus faith, Pars fervitutis erat, a fig- De Vice

nal fymptom of their fubjection,

d.

ri-

eir

al-

nt

irk

les

ut

n-

2-

n-

in

of

irt

m 1-

e-

Ö,

of

ke

VII

ey

ey

th ul

to

nd

at ve.

ıt

s,

ıd

ed

an

2-

And it is worth a wife Mans observation, how gladly the Greeks and Armenian Christians imitate the Turkish Habit, and come as near to it as they dare; and how proud they are, when they are priviledged upon some extraordinary occasion to appear without their Christian distinction. And thus the Turk makes his very Habit a bait to draw some to his Superstition; Riches to allure the Covetous: Rewards and Hopes, to rule the Ambitious; fears and terrors of death, the cowardly and timorous; and by all means works on the dispositions and humours of Men, to make additions to his Kingdom; Such as adhere to the Christian Faith, the Turk makes no account of, and values no otherwise in the place of Subjects, then a man doth of his Ox or Afs, meerly to carry the Burdens, and to be ufeful and servile in slavish Offices: they are oppressed, and are fubject to all advantages and pretences; and their Goods and Estates gained with labour, and the sweat of their Brows, liable to the Rapine of every great Man; they are difarmed, and never exercised in War, by which means they become Effeminate, and less dangerous in Rebellion: only the people of Trafilvania, Moldavia, and Valachia, under the conduct of their respective Princes that the Grand Signiors fets over them, ferve him in their persons in the War, and are the first thrust forward in all desperate Enterprizes; so that the oppression of the poor Christians under the Turk, is worthy our compassion, how poor they are become, come, how their former Wealth is exhausted, how the fatness of their rich Soil is drained, and made barren by poisonous Suckers; so that it is evident that the Turks design is no other, then by impoverishment and enseebling the interest of Christianity, to draw Proselytes and strength to his own Kingdom.

Wherefore fome fort of poor Christians, either actually Subjects to the Turkish Tyranny, or Borderers on them, who often feel the mifery of their incursions, being fearful of their own constancy in the Faith, have contrived ways to preserve themfelves from any other Profession: wherefore in Mengrelia, the Christians at the Baptism of their Children make a Cross on their hands; and in Servis their custom is to make it on their Foreheads, with the Juice of a certain Herb, the stain of which never wears out; fo that some of these Nations, who become Renegadoes to the Christian Faith, bear al. ways a Badge and Note of defignation about them to a holy Profession, which may serve to upbraid their Perfidious desertion of the Faith; the Cross on their Forehead appearing for a shame and difcountenance to the white Turbant on their Heads. By which pious Art, many of these distressed Christians have notwithstanding fear and despair of liberty, and promifes of reward, through the apprehension of this incongruity between the Cross and the Banner of Mahomet, preserved themselves firm to their first Colours.

CHAP!

The

l.

Book 1.

Tof

And bom valle lab

Do con Ru tec sho fro

que the

ter

fra of til

in all

# CHAP. XIX.

nt

h-

19

eir

in

1-

ų-

14 th

e-

10

1.

m

id

ß

f-

ls.

ns

id

of

15

A

The Manner of Reception of Foreign Embassadors amongst the Turks, and the esteem they have of them.

THere was no Nation in the World ever fo barbarous, that did not acknowledge the Office of an Emballador facred and necellary.

Sancium populis per facula nomen;

And Cicero faith, Sic enim fentio jus legatorum cum bominum presidio munitum, tum etism divino jure esse De Haruft. vallatum; the Alchoran it felf calls this Office invio- responsislable; and it is a Turkish Canon, Elchi zaval yoketer, Do not hurt an Embassador, so that the Turks do confess themselves obliged by their own Law to Rules of Civilities, Courteous treatment and Protection of Embassadors. The greatest honour they how to any foreign Minister, is to him who comes from the Emperor, because his Confines are contiguous with theirs, and have had occasion more frequently, then with other Christian Princes, to try the Power of the Imperial Sword. An Ambassador coming from the Emperor, as foon as he enters the Ottoman Dominions, hath his Charges defrayed by the Sultan, according to the importance of the Business and Negotiation he is designed to, until the time of his return; and a Resident continuing in ordinary, hath in like manner his constant allowance. As it hath always been a Ciftom amongst the Eastern Princes to send Presents each to other,

Chap.

iers o

ont of

afterw

plentif

who to

of the

are fe

high a

covere

in wh

Table

other

Emba

of ch

in by

tafted

and t

fore

about

lave

with

as tokens of Friendship and Amity; so the Emperor is by an ancient Custom and Agreement obliged to accompany his Ambassador to this Court with Prefents and Gifts, as Offerings of Peace: and on the contrary, that the Emperor may not remain with the disadvantage, the Grand Signior is bound to recompence the Embassie with another from him. felf, and adorn it with Presents of equal value with those that were sent him. But Embassadors and Representatives from other Princes, who have their Dominions more remote, and whose principal delign is esteemed for the promotion of Trade and Commerce, as the English, French, and Dutch, are always admitted with their Presents, which the Turk by custom calls his right, and judges not himfelf obliged to return the like; esteeming his Capitulations and Articles he makes with those Princes, Priviledges and Immunities granted their Subiects.

The Ceremonies they use at the Audience of every Embassador are acted (as in all parts of the World) most to set off the glory of the Empire; and represented with such advantages, as may best afford a Theme for an Embassadors Pen to describe the Riches, Magnificence and Terror of the Ottoman Power. The Audience with the Grand Signior (having first passed a Complement with the Prime Visier) is commonly contrived on days appointed for payment of the Janizaries, which is every three Months; and with that occasion, the Order and Discipline of the Militia, the Money and Stipends that are issued forth, are there expofed to the observation of the publick Minister. The Money is brought into the Divan, and there piled in heaps, where the Embassador is first introduced, and scated on a Stool covered with Crimson-Velvet, placed near the first Visier, and other Vi-

fiers

efteer Signi chief

with fever with of t dor

num ball efte

han

iers of the Bench: as foon as the Mony is paid out of the chief of every Oda or Chamber, who fterwards distribute it amongst their Soldiers, a plentiful dinner is prepared for the Embassador. who together with the first Visier, and other Visiers of the Bench, and Tefterdar or Lord Treasurer. re feated at the fame Table, which is not raised as high as the Tables we use, but something lower, overed over with a capacious Voyder of Silver, in which the Dishes are set, without ceremony of Table-cloth or Knives. In the fame room are two other Tables for the principal Attendants of the Embassador, and other Personages amongst the Turks of chief Note and Quality; the Dishes are served in by one at a time, which as soon as touched or afted, are taken off to make room for another: and thus there is a succession of threescrore or fourfore Services, all the Dishes being of China, worth about 150 Dollars apiece; which are reported to have a vertue contrary to Poison, and to break with the least infusion thereof, and for that reason deemed more useful for the service of the Grand Signior.

Nam nulla aconity bibuntur Ficilibus, &c. Iuvenal.

The Banquet being ended, the Chaoushoshee, or thief of the Pursivants conducts the Embassador, with some of his Retinue, to a place apart, where leveral gay Vests, or long Garments, made of Silk with divers Figures, are presented them (as a fign of the Grand Signiors favour ) which the Embassa- The Andia dor first putting on, and then the others, to the Embassenumber of 18 or 19, attended with two Capugibashees, or chief of the Porters, persons of good esteem in that Court, with filver Staves in their hands, he is conducted nearer towards the Grand Signiors

Chap

the Fl

Velvet

places

the Gr

the gr

Gold;

Balls,

leaned

mbro

ber WI

belide

of the

When

Grand

the A

who I

their

his Fo

miling

parts

with :

only

then

faith,

to An

de o

the d

Histo

kelitz

post

near

balla

but f

terpi

the

ned

the I

the

Signiors present; then follow the Presents brought by the Embassador, which are carried to the best advantage for appearance, and are delivered to Officers appointed to receive them. The Courts without are filled with Janizaries, amongst whom is observed so prosound a silence, that there is not the least noise or whisper understood; and the Salutations they give their principal Officers as they pass, bowing altogether at the same time, is war-like, and yet courtly, and savours of good Disci-

pline and Obedience.

The Embaffdor is then brought to a great Gate near the Audience, the Porch of which is filled with white Eunuchs, clothed in Silks and Cloth of Gold; farther then this, none is suffered to proceed, besides the Secretary, Interpreter, and some other persons of best quality: at the door of the Chamber of Audience is a deep filence, and the murmuring of a Fountain near by adds to the melancholy; and no other Guard is there but a white Ennuch: and here a pause is made, and they tread foftly in token of fear and reverence, so as not to disturb with the least noise the Majesty of the Sultan: for access to the Eastern Princes was always difficult, and not permitted with the fame familiarity as hath been practifed amongst the Romans, and at prefent with us, where the fight of the King is his own glory, and the fatisfaction of his Subjects: For it is with the Turks, as it was with the Parthians, when they received Vonones their King, educated in the Roman Court, who conforming to those manners, faith Tacitus, irridebantur Graci Comites, prompti aditus, obvia comitar, ignota Parthis virtutes; the affability and enfiness of address to their Prince, was a scandal to the Nation. At the entrance of the Chamber of Audience hangs a Ball of Gold, studded with pretious Stones, and about it great Chains of rich Pearl;

Lib. 2.ann

the Floor is covered with Carpets of Crimfon-Velvet, embroidered with Gold Wire, in many places befet with Seed Pearl. The Throne where the Grand Signior fits, is raised a small height from the ground, supported with four Pillars plated with Gold; the Roof is richly gilded, from which hang Balls, that feem to be of Gold; the Cushions he aned upon, as also those which lay by, were richly mbroidred with Gold and Jewels: In this Chartiber with this occasion remains no other attendance belides the first Visier, who stands at the right Hand of the Grand Signior with modefty and reverence. When the Embassador comes to appear before the Grand Signior, he is led in, and fupported under the Arms by the two Capugibashees beforementioned: the bringing him to a convenient distance, laying their Hands upon his Neck, make him bow until is Forehead almost touches the ground, and then miling him again, retire backwards to the farther parts of the Room; the like Ceremony is used with all the others, who attend the Embassador; only that they make them bow somewhat lower then him; the reason of this custom, as Busbequius with, was, because that a Croat being admitted near h Amurath, to communicate fomething to him, made the of that opportunity to kill him, in revenge of the death of his Master Marous; but the Tuckish History faith, that this was done by one Miles Corblitz, who after the defeat given Lazarus the Defpost of Servia, rising from amongst the Dead, had lear access to the presence of Amurath. The Emhalfador at this Audience hath no Chair fet him, but standing, informs the Grand Signior by his Interpreter, the feveral demands of his Master, and the business he comes upon, which is all penled first in writing; which when read, is with the Letter of Credence configned into the hands of the

the great Visier, from whom the answer and farther

treaty is to be received.

This was the manner of the Audience given to the Earl of Winchelsea, when Embassador there for his Majesty, and is (as is there faid) the form used to others, who come from a Prince equally honour. ed and respected. But though the Turks make these outward demonstrations of all due reverence and religious care to preserve the persons of Embassadors facred and free from violence; yet it is apparent by their treatment and usage towards them. in all emergencies and differences between the Prince they come from, and themselves, that they have no esteem of the Law of Nations, or place any Religion in the maintenance of their Faith. For when a War is proclaimed, the Emballador immediately is either committed to close imprisonment, or at least to the custody of a careful Guard, confined within the limits of his own House: In this manner, the Representative of Venice, called there the Bailo, by name Sorenzo, in a streight Chamber of a Castle situated on the Bosphorus, endured a severe imprisonment, having his Interpreter strangled, for no other cause then performing his Office in the true Interpretation of his Masters sence: afterwards this Bailo (for fo they call there the Embassadors from Venice) was removed to another Prison at Adrianople, where he continued fome years; and in fine, by force of Presents mollifying the Turks with Mony (with which their nature is eafily made gentle and pliable) he obtained liberty to remain in the House appropriated to the Representatives of Venice, but under a Guard, whose Office was to secure him from escape and observe his actions; and yet with Liberality and Presents, which overcome the Turks more then any confideration in the World, he enjoyed as he plea-

been the p

Sieur

Cha

fed,

trive lift A ner t mean and

dead the h got f gem.

to t comment ven four his i

T Cefi.

from

ding nior fuch adm and

tors and Kin

nist

.

d

.

1-

10

is

at ed

n.

he

Te.

10.

le,

901

ith

le)

-07

pe,

ind

in

ea-

cd,

fed, license for his health to take the fresh air, and use what freedom was reasonable.

Nor less injurious to the Law of Nations, have been the examples of violence and rage, acted on d the persons of the French Embassadors; first on the Sieur Sensi, accused upon suspition of having conle trived the escape of Konispolski, General of the Polift Army, taken Captive in a Fight, and fent Prifoner to the abovefaid Castle on the Bosphorus; the means was by a Silken cord fent in a Pye, with Limes and Files to cut the Iron bars; and having first secured his Guard with the strength of Wine, in the ce dead of the night, let him down by the Cord from the highest Tower, where finding Horses ready, he got fafe into Poland: the contrivance of this stratagem, and the instruments of the escape, was laid to the charge of the French Embassador; who was committed for that reason to the Prison of the seven Towers, where he remained for the space of four Months, until his Money, and the French King 1 his Master mediated for him, promising to fend another speedily to succeed him; he was delivered 10 from his imprisonment, and returned home by the ne way of Poland. his

The fuccessor of this Embassador was the Count Cefi, a man too generous and splendid to live amongst covetous and craving Turks, exhausted most of his Wealth in Gifts and Prefents; to which adding a vanity and ambition to court the Grand Sigmors Mistresses in the Seraglio (as is said) he paid such vast Sums of Money to the Eunuchs for his iet admittance that in few years he became so indebted, and importuned with the Clamours of his Creditors, as wholly difcredited and loft the Honour and Authority of his Embassie; so that the French King thinking it dishorourable to continue his Mimilter, in that Charge, who was failed and undone

fed

pat

and

hop

of a

calle

celle

oth

baff

Tur

cou Cha

pro fom

DOW felf

King

ved

The

ces,

01 0

Nat

Caor

ftrik

force

few

Tce

rous

the

moif

the (

with

ting :

ris con

ing :

culto

in the reputation of the World, fent his Letter of Revocation to re-call him home; but the Turks gave a stop to his return, pretending that their Law which was indulgent to the persons of Embassadors, did not acquit them from payment of their Debts, or priviledge them with impunity to rob the Believers and other Subjects of the Grand Signior. contrary to that rule of Grotius, who not only exempts the Persons, but the Servants and Moveables of Embassadors from Attachements; and no Law can compel him to the fatisfaction of Debts by force, but by friendly perswasion only, till being returned to his own Country, and put off the qualility of a publick person, he becomes liable to common Process; Si quid ergo debiti contraxit, & ut fit, res soli eo loco nullas possideat, ipse compellandus ent ron. lib.de amice, & si detrettet, is qui misit, itaut ad postremum usurpentur ea, que adversus debitores extra territorium

Tur belli er 166.

positos usurpari solent. Nor less remarkable was the barbarous usage of

the Sieur la Have, Embassador also for the French King to the Port, under the Government of the great Visier Kuperli. The Court being then at A. dianiple, and the Treaty in hand between the Grand Signior and the Republick of Venice; through the mediation of the French Embassador, by consent and command of his Master, certain Letters of his wrote in Characters were intercepted by the Turks; by what means, and upon what information, the matter was too evident then, to be apprehended other then an Italian contrivance: The Cipher, as containing matter prejudicial to the State, was carried to Adrianople; and being known by examination and confelfion of the Messenger, to have been delivered to him by the Secretary of the French Affairs; immediately in all haste the Embassador then at Constantinople was cited to appear at Court; but being antient, and in-

disposed

fed in his health with the Gout and the Stone, difpatched his Son as his Procurator, with instructions and orders how to answer what might be objected; hoping by that means to excuse the inconvenience

of a Winters journy.

The Son being arrived there, immediately was called to Audience, accompanied with the Chancellor, or Secretary for the Merchants (for the other Secretary of the private Affairs of the Embaffie, apprehending the fury and injustice of the Turks, had timely secured himself by slight.) Discourse was first had concerning the Contents of the Characters; the Turks insolent in their Speeches, provoked this Sieur la Haye the younger, to utter fomething tending towards a contempt of that power the Turks had over him, encouraging himfelf with the thoughts of the protection of the King his Master; who was soon sensible, and moved with the least injuries offered his Ministers. The Turks who can endure nothing less then Menaces, and Kuperlee through natural cruelty and choler of old age, and particular malice against the French Nation, moved with this reply, commanded the Caousbalhee, who is chief of the Pursevants, to strike him on the mouth; which he did with that force, being a rude robustious fellow, that with a few blows of his Fift, he struck out two of his Teeth before, and in a most undecent and barbarous manner dragged him with the Secretary for the Merchants, to a Dangeon fo loathsome and moift, that the ill vapours oft-times extinguished the Candle. The old Embassador the Father, was with the like Turkish fury fent for, the Turks executing all they do with strange haste and violence, Barbaris contatio fervilis, statim exequiregium videtue, and being arrived at Adrianople, was also committed to custody, though not with that rigour and severity Talle

Cha

by A

were

nior.

was

thou

twei

kilb

eftee

towa

ror.

and

Prin

of a

fonn

Refi

to T

as a

rous

and

poli

of c

fron

hav

thei

the

bee

fecu

been

as v

mig

ruir

and

nef

Vio.

of Imprisonment as the Son, until the space of two Months passing with presents and follicitations, they both obtained their liberty, and returned again to Constantinople; where scarce were they arrived, before news coming of a French Ship, which had loaden Goods of Turks, and run away with the Cargason, the Embassador was again committed to another Prison in Constantinople, called the Seven-Towers, where he remained, until with Gifts and Money, the anger of the Turks was abated. And still the malice of Kuperlee perfecuted this Sieur la Haye, until after his Embassie of 25 years continuance, unfortunate only at the conclusion, he was dispatched home obscurely and in difference, without Letters of Revocation from his Master, or other intimation to the Grand Signior, which might fignifie the defire of this Emballadors return.

The reason of this irreverent carriage in the Turks towards the persons of Embassadors, contrary to the custom of the ancient Romans, and other gallant and civilized people, is an apprehension and Maxim they have received, that an Embassador is endued with two qualifications, One of representing to the Grand Signior the Defires of his Prince, the breach of Articles or League, the Aggrievances and Abuses of Merchants trading in his Dominions, that so satisfaction and amendment may be made: And the other, that he remains in nature of a Hostage, called by themselves Mahapous or Pledge; by which he becomes responsible for what is acted by his Prince contrary to the Capitulations of Peace, and remains for a Pawn for the faithful and and fincere carriage of his Nation, and as Security to infure what Goods belonging to Turks are loaden on their Vessels. As the Resident for Holland was in the year 1663, imprisoned at Adrianople for miscarriage of a Ship belonging to his Nation, taken

by Maltefe Men of War, whereon at Alexandria were Goods loaden belonging to the Grand Signior, and other confiderable Persons of State, and was not released, until he engaged to Eighty five thousand Dollars, in the space of One hundred and twenty days, which was the full import of the Tur-

kif Interest.

Nor hath this Law of Nations, to the facred esteem of Embassadors, found better observation towards the Representatives of the German Emperor, who have upon all conjunctures of Discord and breaches of Peace between those two powerful Princes, been subject to confinements and custody of a Guard, nothing differing from formal impriforment; or elfe, as it happened to the German Resident in the last War, are transported from place to place, according to the motion of the Armies, as a barbarous Trophy in the time of their profperous fuccesses, and as a means at hand to reconcile and mediate when evil Fortune compels them to compolition.

What ill fate foever hath attended the Ministers of other Princes in this Court, the Embassadors from his Majesty of Great Brittain, our Sacred King, have never incurred this dishonour and violation of their Office; the negotiations and differences fince the English Trade hath been opened in Turkey, have been various and confiderable, and matters as to the fecurity of the Embassador and Merchants, have been often reduced to a doubtful condition, as far as words and rude speeches full Menaces and Choler, might make a fober man suspitious of a greater ruine: And yet through the constancy, prudence and good fortune of Embaffadors, the Turkilb rashness hath not drawn upon themselves the guilt of violating their persons, but have either prevented troubles

troubles in the beginning, or wisely compounded

them before they made too far a breach.

It is worth observation, that the Turks make no difference in the name between an Embassador, Refident, Agent, or any petty Messenger sent or refiding upon a publick Affair; the name Elchi, ferves them to express all; though they have the name of Kapikahya, which fignifies an Agent at Court; and is commonly attributed to those who reside at the Port, for the Princes of Transilvania, Moldavia, and Walachia, and also for the Agents of Pascha's, every one of which hath his Minister at the Court, to fend him Advices, and to answer for him, if any thing should be amiss represented. And though the Turks on occasion of Ruptures and other Discontents lose their respect towards the person of Embassadors; yet still it is commendable in them, that they commonly abstain from the spoil and plunder of the Merchants Estates, with whose Prince they are at enmity; for they look on Merchants as Men, whose Profession is best advanced by Peace; and as their own comparison is, like to the laborious Bee which brings Honey to the Hive, and is innocent, industrious and profitable; and therefore an object of their compassion and defence.

CHAP.

Cha

Hon

tl

d

fem

lyto

wh To:

the

Hay

fro

in wai

tur

the

ma

int ans and wa do do pr ful wl

br

Book I.

e-

.

es le

it

,

y

c

t

# CHAP. XX.

How Embassadors and publick Ministers govern themselves in their Negotiations and Residence amongst the Turks.

I Mbaffadors in this Country have need both of Courage and circumfpection, wisdom to diffemble with honour, and discreet patience, seemingly to take no notice of Affronts and Contempts, from which this uncivilized people cannot temperate their Torques, even when they would feem to put on the most courteous deportment and respect toward Christians. The French Embassador Monsieur le Haye, fent once to advise the great Visier Kuperlee that his Malter had taken the strong City of Arras from the Spaniard, and had obtained other Victories in Flanders, supposing that the Turk would outwardly have evidenced some signs of joy, and return an answer of Congratulation; but the reply the Visier gave, was no other then this (What matters it to me whether the Dog worries the Hog, or the Hog the Dog, fo my Masters Head be but fafe? ) intimating that he had no other esteem of Christians, then as Savages or Beafts, and with no other answer then this, due to an officious Courtship towards a Turk, the Messenger returned. There is no doubt, but of all those means, wherewith Kingdoms and States are supported, there are two more principal and chief of all others: The one is the fubstantial and real strength and force of the Prince, which confifts in his Armies and Interest; and the other is the Honour and Reputation he gains abroad, which hath fometimes proved of that Authority and Consequence, as to make the state of the M 4

Chap

the on

Turks. disposi

Treat

custon

fafeft !

embol

and fo

no mo

one a

trodu

their

Inotal

But a

onghi

eloqu fay,

appe

barba

the I

own

Inter

the v

with

cauf

Cha fum

pret Subj

fupp

con

fenf Inte

bre ly a

fice

DOL

the weaker Prince to appear more confiderable, or at least, equal to the greater Forces of the other. This Reputation is principally maintained by a prudent manner of Negotiation, and depends on the discretion of the Representative, in which for many years the Republick of Venice had great advantages in the Turkilh Court, through the caution and policy of their Ministers, who nourished in the Turke an opinion of their strength of Arms, and force of Wisdom, beyond the reality thereof; that before the War broke forth, no Nation in amity with the Turk had their affairs treated with more honour and respect then this Commonwealth.

An Embassador in this Court ought to be circumfpect and careful to avoid the occasion of having his honour blemished, or of incurring the least violation of his person; for afterward, as one baffled in his Reputation, he becomes fcorned, lofes his power and interest, and all esteem of his Worth and Wifdom; for having endured one Affront, their infolence foon prefumes farther to trespass on his patience: for certainly Turks of all Nations in the World, are most apt to crush and trample on those that lie under their feet; as on the contrary, those who have a reputation with them, may make the best and most advantageous Treaties of any part of the World, according to that of Busbequius, Ep. 1. Sunt Turci in utrama, partem nimii sive indulgentia, cum pro amicis se probare volunt, sive acerbitate eum irati funt. To reply according to the Pride and Ignorance of a Turk, is properly to blow up Fire into a Flame; to support with submission and a pufillanimous spirit, his affronts and indignities, by negotiating faintly or coldly, is to add Fuel and Wood to the burning Piles; but folid Reason and Discourse, accompanied with chearful expressions, Vivacity and courage in argument, is the

the only manner of dealing and treating with the Turks. That which is called good nature or flexible disposition, is of little use to a publick Minister in his Treaty with Turks: a punctual adherence to former customs and examples even to obstinacy, is the best & fafest Rule; for the concession of one point serves to embolden them to demand another, and then a third: and fo their hopes increase with the success, having no modesty nor wisdom to terminate their defires; one act or two of favour is enough aftewards to introduce a Custom (which is the chiefest part of their Law) and to make that which is meerly volintary, and of grace, to become of obligation. But a principal matter, which a publick Minister ought to look to, is to provide himself of spirited, eloquent, and intelligent Interpreters; spirited, I lay, because many times the presence is great they appear before, and the looks big and foure of a barbarous Tyrant; and it hath been known, that the Embassador hath been forced to interpose his own person, between the fury of the Visier and his Interpreter, whose offence was only the delivery of the words of his Master; some of whom have notwithstanding been imprisoned, or executed for this cause, as we have partly intimated in the foregoing Chapter: the reason of which Tyranny and Presumption in these prime Officers over the Interpreters, is because they are most commonly born Subjects of the Grand Signior, and therefore ill support the least word mis-placed, or favouring of contest from them, not distinguishing between the sense of the Embassador, and the explication of the Interpreter; and therefore it were very useful to breed up a Seminary of young Englishmen, of sprightly and ingenious parts; to be qualified for that Office, who may with less danger to themselves, honour to their Maiter, and advantage to the publick.

thing o

dom o

with h

are, a

person

princi

cellari

with C

make

fecure

Inftice

that c

profit

lick, express boldly without the usual mincing and fubmission of other Interpreters, whatsoever is

commanded and declared by their Master.

The French Nation hath taken a very good course in breeding up Youths to make their Drugger-men or Interpreters; some few years past, twelve were fent to Smyrna, where being a while instructed in the Convent of Capuchins, and there taught the Turk is and vulgar Greek, they were afterwards difperfed to the feveral Factories; fuch as were of most pregnant parts, being placed with the Ambasfador at Constantinople. Such a provision of young Druggermen, at least twelve, ought to be allowed, for some of them die, some grow weary of the Country, and are defirous to return home; others not having a fufficiency of parts, nor health, answer not expectation; fo that if two or three of fuch a number happen to fucceed well, they are a great help to the Embassador, and the Consul where they The English Embassador had once three Youths fent abroad on this delign, but they are now all three dead, and one alone came into Employment.

It is certainly a good Maxim for an Embassador in this Country, not to be over-studious in procuring a familiar friendship with Turks; a fair comportment towards all in a moderate way, is cheap and fecure; for a Turk is not capable of real friendship towards a Christian; and to have him called only, and thought a friend who is in power, is an expence without profit; for in great emergencies, and times of necessity, when their affiltance is most useful, he must be bought again, and his friendship renewed with Prefents, and farther expectations: howfoever this way of negotiating by prefents and gratuities, is fo much in custom amongst the Turks, that to speak truly, scarce any

thing

friend the m

> How 1/3

peop tue, igno Cour arise

Prin they othe they fty .

thei

thing can be obtained without it; but is the wifdom of the Minister, to dispose and place them
with honour, decency, and advantage: For there
are, and have been always, two or three powerful
persons in this Court, which in all times carry the
principal sway, and command of all; these must necessarily be treated with respect, and often sweetned
with Gratuities: he that hath Money may doubtless
make friends when he needs them, and with that
secure his Capitulation and his Priviledge, purchase
suffice, and if his stock will hold out, act any thing
that can reasonably be imagined; yet it is the most
profitable and prudent way to refer something to
friendship and good correspondence, and not all to
the meer force and strength of Money.

# CHAP. XXI.

How Foreign Princes in particular stand in the esteem and opinion of the Turks.

The Turks, as we have occasionally instanced before, are naturally a proud and insolent people, consident, and conceited of their own vertue, valour, and forces, which proceeds from their ignorance of the strength and constitution of other Countries; so that when the danger which may arise from the Conjunction and Union of Christian Princes to the Mahometan Interest, is discoursed of, they compare the Grand Signior to the Lion, and other Kings to little Dogs, which may serve (as they say) to rouse and discompose the quiet and Majesty of the Lyon, but can never bite him, but with their utmost peril. They say farther, as by an in-

Chap.

elves,

of fo T

the Em

testants

on ther

exercifi

formed

first laid

inctur

berty i

would

oldly

the eff

plainly

were r

Supplie

but he

were n

on the

Religi

the En

of Con

ritual

which

in the

ballad

of Hu

he fwe

and in

confid

Terri

dies u

or bri

the Ca

that I

nons.

Th

ingenuous confession, that they are unable to encounter the Christians at Sea, to whom God hath given that unstable Element for Dominion and Poffession; but that the Earth is the Lot and Inheritance of the Turks, which is demonstrable by that great circuit of Empire, obedient to the Mahometan Arms. These are the thoughts and apprehensions of the Commonalty concerning Christendom in general (which I have heard often discoursed amongst them) but the opinion and esteem which knowing Men and Ministers frame of foreign Kingdoms and States distinctly, is for the most part according to these following particulars.

of all the Princes fo far remote as England, none amongst this people stands in better account than His Majesty of Great Brittain, not only for the convenience of the Trade, which provides this Empire with many necessary Commodities; but for the fame of His Shipping, and power at Sea, which makes him, though divided from all parts of the World, yet a Borderer on every Country, where the Ocean extends: And this esteem and honour the Sultan bears towards His Majesty, hath been evidenced in feveral particulars, and by none more then by the fecurity and freedom his Merchants live in, in thele Dominions, and a readiness always in every reasonable request, to gratifie His Majesties Embassa.

dors.

As for the Emperor, the Turk knows that his own proper and peculiar force in it felf, is inconfiderable, but that with the conjunction and allistance of the German Princes, they are assured, and have proved it to their experience in the year 1664, that his strength is equivalent to the Ottoman power; but yet they are not ignorant, that the diversity of Religions and Sects in Germany, abate much of that vigor and coalition amongst them-

felves,

elves, which is requisite to the vigorous opposition of fo potent an enemy. And it is evident, that the Emperors unseasonable severity against the Prorestants in Hungary, disobliging his whole Dominion there, by depriving them of their Churches, and exercifing other courses for suppression of the Reformed Religion, ripened the Turks design of War fift laid in the year 1663. conceiving in that conincture, holding forth the specious pretence of Lierty in Religion and Conscience, the Hungarians would either wholly desert the Emperor, or very oldly and faintly apply themselves to his succor: the effect of which was in the fucceeding Wars plainly verified, and known that the Hungarians were not only sparing in their Contribution and Supplies of Men in the service of the Emperor. but held fecret Juntoes and Councels, whether it were not better to accept the Turks Sovereignty. on the conditions proposed, with liberty of their Religion, rather then to continue in Allegiance to the Emperor, who neither afforded them freedom of Conscience, which is the destruction of their Spiitual Estate, nor was able to withstand the Turk. which argued infufficiency to yield them protection in their Temporal. The Emperor fends his Emballador to the Turk, under notion of the King of Hungary, because at his Instalment as Emperor, he swears to make a perpetual War with the Turk; and indeed their Peace is little better then a War. confidering their frequent incursions into each others Territories; and that to skirmish or fight in Bodies under the number of 5000, not taking Forts, or bringing Cannons into the Field, is no breach of the Capitulations.

The French King, though the first Christian Prince, that having no Confines bordering on these Dominions, entred into Capitulations with the Turk for

mont ad

Countr

cit of

accord

poslesse

the Tu

of the

own,

Spain.

France

tian P

and e

Naple

mong

gan;

Force

of;

ftren

and i

the

Land

him afhai

no g

pire

of w

WOL

as t

TI

a free and open Commerce and Traffick; and on liches, tained the Title of Podesham, which signifies as or thei much as Emperor, and is denied to all other Chri. As li stian Kings, and even to the German Emperor him. spain, felf, being adjudged an honour amongst the Turk remains proper and peculiar only to the Grand Signior : yet their e. their esteem of the French is not so great as some wrally would perswade the World it is, having (as we with a have at large declared in the foregoing Chapter) given ample testimonies in the persons of the Embaffadors, of their forn and neglect of the Prince he represented I have heard the wife Lord Chancellor Same fade fay, that the French gained that Title of Podelham to their King by craft and subtilty, and was never fully examined nor confidered; and in that bufiness there is a strange Romance told of a fair French Lady, preferred to the Seraglio, whom the Turk were willing to receive for a Princess, and thence challenging affinity with the King of France, was the more profuse in the honour of his Titles: Itis true, there was a time when the French Embassador was called to fecret Councels, and admitted within the Walls of the Seraglio to private meetings and debates of the Turk; but it was when the French plotted, and openly affifted in transportation of the Turks, for the invasion of Italy; but since that time, and especially in the year 1664, through the force given the Emperor, and the Bravado upon Barbary, the French hath always ( and that not without some reason) gone declining in the good opinion and esteem in the Ottoman Court.

The Pope is more esteemed, as a Prince able to blow the Coals, and excite other Princes to the damage of the Mibimetan State, rather then by his own power or force to effect any thing himself; and having no Confines bordering on the Turks, his Riches,

hiches, Power, or Greatness seldom falls as a subject as for their consideration.

i. As little account would they make of the King of 1- Spain, but that the Granadin Turks, of which there remains in Constantinople a considerable number since their expulsion, through an extream affection nae wrally inherent in them to Spain, discourse of it with a passion, not altogether free of a little Rodomontado, and vain-glory, Vices incident to their Country; whereby they create in the Turks a concit of the Greatness, Riches, and Force of Spain, according as it flourished in the time that the Moors possessed their feat and habitation there. But yet the Turks, though a people injurious and negligent of the accurate state of other places, besides their own, are not altogether ignorant of the decay of Spain, the Wars in Portugal, and the Menaces from france, which makes them aim at one of the Venenan Ports in Dalmatia, to have the better prospect and easier passage unto Sicily, or the Kingdom of Naples

The effect the Venetians are in at this time a. mongst them, is greater then when the War first began; for then they entertained an opinion of their force much inferiour to the real estimation thereof; as they do now the contrary beyond their true frength, making always calculates from the effect and fuccess of things. Yet the Turk knows, that the Venetian power is not comparable to his by Land, and that nothing but Friuli stands between him and the mastery of Venice; which makes him ashamed and angry, that after so many years Wars, no greater additions should be acquired to the Empire, than his footing in Candy, the whole possession of which was imagined at the beginning of the War, would upon a bare demand been quietly prefented

as the price and purchase of the Peace.

The

Book I.

Cha

the I

by th

and

**fpace** 

is alt

and a

Con

nece

ty a

War

ty fi

Baby

the

The

the

diffe

wife

a g lest

that

the

con

testi

mor

will

ders

ther

fere

liab

Apo

thou

OUL

non

curr Wh

Bu

The King of Poland is none of the least amongst the Christian Princes esteemed at the Ottoman Court. by reason of his great power, consisting chiefly in Horse, which in the opinion of the Turks is the most Warlike; and look on that People as Martial, and with much difficulty brought under their subjection. But by reason of the great combustions and intestine troubles of that Country, the Polanders apply themfelves with much dexterity and caution in their Treaties with the Turks; and especially, borderers with them, and subject to their incursions and robberies of Men and Cattel, they endeavor all means of fair and reasonable complyance. And on the other fide, the Turk is well inclined to the Polander, and desires his prosperity beyond others of his Neighbour-Princes; because he looks on him, as the only curb upon all occasions of the Mofcovites, and whom they may make use of, to give fome stop and arrest unto the progress of his Arms.

The Moscovite hath yet a greater fame and renown with the Tarks, being reported to make One hundred and fifty thousand Horse; so that he treats with the Turk on equal terms, and fills his Letters with high Threats and Hyperbolical expressions of his powe, and with as swelling Titles as the Turk. The Greeks have also an inclination to the Mosco vite beyond any other Christian Prince, as being of their Rites and Religion, terming him their Emperer and Protector; from whom, according to the ancient Prophesies and modern Predictions, they expect delivery and freedom to their Church. But the greatest dread the Turk hath of the Moscovite, is from the union with the Soffi or Persian, which two uniting together, would be too unequal a Match for the Ottoman Empire.

Eut

But above all the great Potentates of the World. the King of Persia was most feared and esteemed by the Turk, not only by reason of his great Force, and that the Borders of his Dominions run a long space on the Confines of the Turks; but because it' is almost impossible, by reason of the vast Deserts, and uninhabited places, to carry the War into his Country, without the cumbersome carriages of all necessary Provisions, which with how much disficulty and incommodity were performed in the last Wars between these two great Princes, the History fufficiently relates; but fince the conquest of Babylon, and decay of their Riches, they are now the subjects of the Turkish scorn and contempt. The nearness of their Faith, though derived from the same Founder, but afterwards receiving some difference by the interpretation of Haly, is in no wife a reconcilement of their affections; but rather a ground and matter of their fear and jealousie left at any time waging a War against the Persian, that Herefie should begin to be set on foot amongst the people, which like a spark that causes the conflagration of a whole City, may breed those intestine Civil distractions, which may prove of more danger and ruine then the former War. It will not be necessary to speak much of the Hollanders, in regard, that though they have a Resident there, are scarce taken notice of as a Nation different, but depending on the English.

These foregoing words of Holland, have been liable to censure amongst the Dutch; but for my Apology therein, I have thus much to say, That though the Assertion may seem strange in these our times, yet when it was first wrote, which is now above 17 years past, it might have past for turrant Truth; Distingue tempora & bene doces. When I came first into Turkey, which was in the

N

year 1660, there were very few of the Dutch Nation then in Turkey, and their Trade very incon-At Aleppo they had no Conful, till some years after my arrival Levinus Warner Resident at Constantinople fent his Brother first to that place: but before that time, they always lived under the English protection. At Smyrna they had no other for their Conful, then one Evan Ogle a Greek, of whom either the Dutch or Turks took little notice, having recourse very often to the English Conful for his advice, and affiftance. At Constantinople for mamy years the Dutch lived under the English Ambal fador, which was the occasion of those differences debated in the Divan between ours, and the French Ambassador. Likewise Levinus Warner a German born, lived for some years in the House of the English Ambassador, until afterwards, that by the Lords the States he was promoted to be their Resident at the Port: All which happening in fo short time after my arrival in Turkey, it will not appear strange to considering men, that the Dutch Nation should not at that time by the generality of the people (though the Ministers of State might know otherwise) be distinguished from ours, or their Puissance, and Greatness so well understood as it is at present. The Heer Colyer, formerly Refident, but now dignified with the Title of Ambaffador at the Port, and the feveral Confuls in their respective Factories being much respected and And these are all the Nations considerable, with whom the Turk hath occasion to treat, or that fall under his cognifance or business.

Chap

Whanto a files the

To

The r

that a show furnish abhor whom their I makes and the

der the

When

When the Grand Signior hath occasion to write anto any of the Christian Princes, he commonly iles there expressions at the beginning of the Letter.

To the Glory of the great Princes of IESUS, Elected by the Reverend Senators of the Religion of the Mestish, Composer of the Publick Affairs of the Christian Nation. Patron (or Master) of a Courteous and Modest Train, Lord of those Ways which lead to Honour and Glory, whose end may it be happy, &c.

#### CHAP. XXII.

The regard the Turks have to their Leagues with Foreign Princes.

A S the Christian Religion teaches Humility, A Charity, Courtefie, and Faith towards all that are within the Pale of Humane Nature, to be erioseor g eracinsporters fo the Turkish Superstition furnishes its followers with principles, not only to abhor the Doctrines, but also the Persons of such whom they term not Believers. The fordidness of their Bloud, and ungentleness of their Education, makes them infolent and swelled in prosperity and their Victories and Spoils upon Christians, rend der the Arms and Force of other parts contemptible in respect of theirs. N Z

Upon

Upon these considerations of the vileness of Chriflianity, and fcorn of their power, they assume this into a Maxim, That they ought not to regard the Leagues they have with any Prince, or the reasons and ground of a quarrel, whilft the breach tends to the enlargement of their Empire, which confequently infers the propagation of their Faith. Many and various are the examples and stories in all Ages, fince the beginning and increase of the Turkish power, of the perfidiousness and treachery of this people; that it may be a question whether their valour and force hath prevailed more in the time of War, or the little care of their Faith and maintenance in their Leagues hath availed them in the time of Peace. Thus Didymotichum in the time of Peace, under Amurath, third King of the Turks, whilft the Walls and Fortifications were building, was by the Asian Labourers, which were entertained in the Work, and the help of other Turks which lay near in Ambush, surprized and taken; so also Rodestum in the time of Peace by command of Amuraib, was by Eurenofes affaulted and taken by ftratagem; fo Adrianople in the reign of the fame Emperor, after Peace made again, and affurances given of better Faith, was by the art and difguise of Chasis-Ilbeg, pretending to be a discontented Captain and a Fugitive from the Turks, by fair Speeches and some Actions and Skirmishes abroad, gained fuch confidence among the crudulous Greeks, as enabled him afterwards to fet the Gates open to Amurath's Army, which after some Conflict wastaken, and never recovered again by the power of the Greeks.

It is an old and practifed fubtilty of the Turks, immediately after some notable Missortune to entreat of Peace, by which means they may gain time to recollect their Forces and Provisions to profe-

Now called Rhodefte. Chap. ate the the trea Begun i ken off Treat Commi met the mnclud fents fe of the ing, Si Baffa O the Chi meeting courtec Town, furance Letters with C Heaver Souls c intenti but w time t time o of Pel out in which matte

ly with It of for ample Mahor Siege habits

Summ

Chap. XXII. the Turkish Polity.

ate the War. It is notable and worthy of Records the treachery of the Treaty used the year 1604. Begun in the time of Mahomet the Third, and broken off by Achmat his Successor. The Overtures for Treaty were first propounded by the Turks; and Commissioners from the Emperor appointed, and met the Turks at Buda; twelve days Truce were oncluded for confideration of the Articles, and Prefents fent by the Turks to the Emperor, to perswade of the reality of their intentions. Mahamet dying, Sultan Achmet renews his Commission to the Baffa of Buda to continue the Treaty; whereupon the Christian and Turks Commissioners have another meeting at Pelth; where whilft the Christians were ourteously treating the Infidels in Tents near the Town, and they to create in the Christians an asbrance of their faithful dealings, were producing Letters from their Sultan and Prime Visier filled with Oaths and Protestations, as by the God of Heaven and Earth, by the Book of Moses, by the Souls of their Ancestors, and the like, that their intentions for Peace were real, and meant nothing but what was honourable and just: At that very time the Turks of Buds, conceiving that in the time of this great jollity and confidence, the Walls of Pefth were neglected and flightly manned, iffned out in great numbers to furprize it; the alarm of which ended the Banquet, and the Turks finding matters contrary to their expectation, returned only with the shame of their treachery.

It is no wonder the Disciples should in a point of so great liberty and advantage sollow the example and Doctrine of their Master; for the like Mahomet did when overthrown, and repulsed at the Siege of Mecha, made a firm League with the Inhabitants of strict Peace and Amity: but the next Summer, having again recruited his Forces, easily

furprized and took the City, whilst that People relying on the late Agreement, suspected nothing less then the Prophets treachery. And that such persidiousness as this might not be Chronicled in such a future Ages, in disparagement of his Sanctity; he made it lawful for his Believers, in cases of like nature, when the matter concerned those who were Insidels, and of a different perswasion, neither to regard Promises, Leagues, or other Engagements; and this is read in the Book of the Institutions of the Mahometan Law, called Kitab Hadaia.

It is the usual form and custom, when a noble advantage is espect on any Country, with which they have not sufficient ground of quarrel, to demand the opinion of the Musice, for the lawfulness of War; who without consulting other consideration and judgment of the reasonable occasions, then the utility of the Empire, in conformity to the foregoing president of his Prophet, passes his Fersa or Sentence; by which the War becomes warrantable, and the cause justified and allowed.

It is not to be denied, but even amongst Christian Princes and other the most gallant People of the World, advantages have been taken contrary to Leagues, and Faith, and Wars commenced upon frivolous and slight pretences; and the States have never wanted reasons for the breach of Leagues, though confirmed by Oaths and all the Rites of Religious Vows: We know it is controverted in the Schools, whether Faith is to be maintained with Insidels, with Hereticks, and wicked Men; which in my opinion were more honourable to be out of question.

But we never read that perfidiousness by Act and Proclamation was allowable, or that it was wholly to be faithless, until the Doctors of the Mahometan haw, by the example of their Prophet recorded

Chap and co

And heard Justice as Mer ral life felf in ness or gine. Historion, in points dealin opinic preher

and commanded this Lesson, as a beneficial and

useful Axiome to their Disciples.

And here I cannot but wonder at what I have heard and read in some Books of the Honesty and Justice of the Turks, extolling and applauding them, as Men accomplished with all the vertues of a moral life; thence feeming to infer that Christianity it felf imposes none of those engagements of goodness on Mens natures, as the Profesiors of it do imagine. But fuch men I believe, have neither read the Histories, nor consulted the rules of their Religion, nor practifed their conversation; and in all points being ignorant of the truth of the Turks dealing, it is not strange, if through a charitable opinion of what they know not, they erre in the apprehension and character they pass upon them.

THE

OFTHE

# Turkish Religion.

BOOK II.

CHAP. I.

Of the Religion of the Turks in general.



HE Civil Laws appertaining to Religion amongst the Turks, are so confounded into one Body, that we can scarce treat of one without the other; for they conceive that the Civil Law came as much from

God, being delivered by their Prophet, as that which immediately respects their Religion, and came with the same obligations and injunctions to obedience. And though this Polity was a Fiction of some, who first founded certain Governments, as Numa Pompilius, Solon, and the like, to put the greater engagements and ties on Men, as well of conscience, as through sear of punishment; yet in the general that proposition is true, that all Laws which respect Right and Justice, and are tending to a foundation

chap. If of good there is no are ordaic creation as well the indulution less to the Cipiving no their Prided according to the control of the

compile
Monk (
metanish
ticularly
vious to
insist, a
Laws of
three B

their con

Codes a The or Test the Tra Inferen Mahome Laws fo tions o Doctor Omar, Egypt, Law, Author Oracul Dignit was by Mufti

f

f good and honest Government, are of God; For there is no power but of God, and the powers that be, we ordained of God. And then if God owns the reation and constitution of all Princes and Rulers, well the Pagans as Christians; the Tyrants, as the indulgent Fathers of their People and Country; to less doth he disallow the Rules and Laws sitted to the Constitution and Government of a People, iving no dispensation to their obedience, because their Prince is a Tyrant, or their Laws not soun-

ed according to true reason, but to the humour of

heir corrupted judgments or interest.

It is vulgarly known to all, that their Law was compiled by Mahomet, with the help of Sergius the Monk (and thence this superstition is named Mahometanism) whose infamous life is recorded so particularly in many other Books, that it were too obvious to be repeated here: and therefore we shall insist, and take a view of the Rites, Dostrines and Laws of the Turkish Religion, which is sounded in three Books, which may not improperly be called the Codes and Pandesis of the Mahometan Constitutions.

The first is the Alchoran; the second, the Consent or Testimony of Wisemen, called the Assonab, or the Traditions of the Prophets; and the third, the Inferences or Deductions of one thing from another. Mahomet wrote the Alchoran, and prescribed some Laws for the Civil Government: the other Addititions or Superstructures were composed by their Doctors that succeeded, which were Ebbubecher, Omar, Ozman and Haly; the Califfs of Babylon and Egypt, were other Doctors and Expositors of their Law, whose Sentences and Positions were of Divine Authority amongst them; but their esteem of being Oraculous failing with their Temporal power, that Dignity and Authority of Infallible Determinations, was by force of the Sword transferred to the Turkish Mufti. And though there is great diversity amongst the

Garments.

necessary Law.

day.

Fast.

Law, to which every Turk is obliged.

of theirs, called Afan, Embela, &c.

the Doctors, as touching the explication of their Law, yet he is esteemed a true Believer, who obferves these five Articles or Fundamentals of the

cleanness in the Ontward parts of their Body and

The Tol fancy what

Book IL

The first is.

Secondly, to make Prayers five timesa Thirdly, to observe the Ramazan or Monthly obsera Fourthly, to perform faithfully the Zekat, or giving of Alms according to the proportion prescribed in a certain Book, wrote by the four Doctors Fifthly, to plaufible make their Pilgrimage to Mecha, if they have means great and possibility to perform it. But the Article of Christian Faith required to be believed is but one, viz. that Devotio there is but one God, and Mahomet his Prophet, Doctrin Other Rites, as Circumcision, Observation of Frithough day for a day of Devotion, Abstinence from Swines Nestorius Flesh, and from Bloud, (as they say) amongst the its patie five principal points, because they are enjoyned as the Fort tryals and proofs of Mans obedience to the more tors and on the play, ei ples of a loofing pervert cruelty Martyr defende

> it best betwee: therefo and pro Religio

courted nents a confess

CHAP.

### CHAP. II.

the Toleration that Mahometanism in its Infancy promised to other Religions; and in what manner that Agreement was afterwards observed.

When Mahometanism was first weak, and there-fore put on a modest Countenance and lausible Aspect to deceive Mankind, it found a reat part of the world illuminated with Christianity, endued with active Graces, Zeal, and Devotion, and established within it self with purity of Doctrine, Union, and firm profession of the Faith. hough greatly shaken by the Heresies of Arrivs and Nestorius; yet it began to be guarded not only with ts patience, long-fuffering, and hope, but also with the Fortifications, Arms, and Protection of Empefors and Kings: fo that Mahometanism coming then on the disadvantage, and having a hard game to play, either by the luftre of graces, and good examples of a strict life to out-shine Christianity; or by loofness and indulgence to corrupt manners, to pervert men dedicated to Gods service; or by cruelty or menaces to gain those who accounted Martyrdom their greatest glory, and were now also defended by the power of their own Princes: judges it best policy to make profers of truce and peace between the Christian and its own profession: and therefore in all places where its arms were prevalent and prosperous, proclaimed a free Toleration to all Religions; but especially in outward appearance, courted and favoured the Christian, drawing its Tenents and Doctrines in some conformity to that rule, tonfessing Christ to be a Prophet, and greater then Mofes,

Moles, that he was born of a Virgin; that Mary con- known. ceived by the smell of a Rose; that the blessed Virgin "this pr was free from original Sin, and the temptations of the Devil; that Christ was the Word of God, and is so fliled in the Alchoran, and cured Difeases, raised the Dead, and worked many Miracles; and by his power, his Disciples did the like: and I have heard fome speak of him with much reverence, and with heat to deny Christs Passion; saying, it were an impiety to believe that God, who loved and had conferred fo much power, and fo many graces on Christ, should so far dishonour him, as to deliver him into the hands of the Jews, who were the worst and most scorned of men; or to the death of the Cross, which was the most infamous and vile of all punishments.

In this manner they feemed to make a league with Christianity, to be charitable, modest, and wellwishers to its Professors; and Mahomet himself says in his Alchoran thus: "O Infidels, I do not adore "what you adore, and you adore not what I wor-"fhip; observe you your Law, and I will observe "mine: And for a farther affurance of his toleration of Christianity, and evidence to the World, that his intention was neither to persecute nor extirpate their Religion; he made this following Compact, the Original of which was found in the Monastery of Fryars on Mount Carmel, and, as it is faid, was transported to the Kings Library in France; which because it is ancient, and of curiosity, it will not be impertinent to be inserted here.

"Mahomet fent from God to teach Mankind, " and declare the Divine Commission in truth, wrote "thefe things. That the cause of Christian Reli-"gion determined by God, might remain in all "parts of the East, and of the West, as well amongst "the inhabitants, as strangers, near, and remote, "known

"a decif " where "enjoyed "Faith I "late th "break "in, he "Agree "ther h "By thi " felf, a "me, a

"phets. "bleffed "venan "will h "a Pro " Divir "wards "Cove "my Pr

"Difcip

"them

" ries, " prefe "mote "and \ "Orat "wher

"Cave " what "Relig

"are,v " keep " lieve

hap. II. Of the Turkish Religion.

known, and unknown: to all these people I leave this present Writing, as an inviolable League, as a decision of all farther Controversies, and a Law whereby justice is declared, and strict observance enjoyed. Therefore who to ever of the Mosselmans Mosselmans Faith shall neglect to perform these things, and vio- fignifies a late this league, and after the manner of Infidels and fothe break it, and transgress what I command here- Turit call in, he breaks the Compact of God, resists his selves. Agreement, and contemns his Testament, whether he be a King, or any other of the Faithful. By this Agreement, whereby I have obliged my felf, and which the Christians have required of me, and in my Name, and in the name of all my Disciples, to enter into a Covenant of God with them, and League and Testament of the Pro-"phets, Apostles, Elect, and faithful Saints, and bleffed of times past and to come. By this Co-"venant, I say, and Testament of mine (which I "will have maintained with as much Religion, as "a Prophet Missionary, or as an Angel next to the "Divine Majesty, is strict in his obedience to-"wards God, and in observance to his Law and "Covenant) I promise to defend their Judges in "my Provinces, with my Horse and Foot, Auxilia-"ries, and other my faithful Followers; and to "preserve them from their Enemies, whether re-"mote, or near, and secure them both in Peace "and War: and to protect their Churches, Temples, "Oratories, Monasteries, and Places of Pilgrimage, "wherefoever fituated, whether Mountain or Valley, "Cavern or House, a Plain, or upon the Sand, or in "what fort of Edifice foever: also to preserve their "Religion and their goods in what part soever they "are, whether at Land or Sea, East or West, even as I "keep my felf and my Scepter, and the faithful Be-"lievers of my own people. Likewise, to receive

"them into my protection from all harm, vexation, offence and hurt. Moreover to repel those ene. " mies which are offensive to them and me, and "floutly to oppose them both in my own Person. by my Servants, and all others of my People and Nation. For fince I am fet over them, I ought "to preferve and defend them from all adversity. and that no evil touch them before it first afflict mine, who labour in the same Work. I promise farther to free them from those burthens which confederates fuffer, either by Lones of Money, or Impositions; so that they shall be obliged to pay on nothing but what they pleafe, and no molestation or injury shall be offered them herein. A Bishop ce snall not be removed from his Diocess, or a Chri-" flian compelled to renounce his Faith, or a Monk his profession, or a Pilgrim disturbed in his Pil-"grimage, or a Religious Man in his Cell: Nor thall their Churches be destroyed, or converted into Mosques: for whosoever doth so break this "Covenant of God, opposes the Messenger of "God, and frustrates the Divine Testament. No "Impositions shall be laid upon Fryars or Bishops, "nor any of them who are not liable to Taxes, un-"less it be with their own consent. And the Tax which shall be required from rich Merchants, and " from Fishermen of their Pearl, from Miners of "their Precious Stones, Gold and Silver; and all other "rich and opulent Christians, shall not exceed above " 12 shillings yearly; and it shall also be from them "who are constant Inhabitants of the place, and not "from Travellers, and Men of an uncertain abode; of for they shall not be subject to Impositions or Con-" tributions unless they are Possessor of Inheritance "of Land or Estate; for he which is lawfully subject "to pay Money to the Emperor, shall pay as much "as another, and not more; nor more required from

Chap. I "from h "manner "Reveni oppress pay Co obliged against theirA derate, rather may be mans 1 "And th forth 1 "Horfe "and he "recomp

"infest to any this "courted "kence to "crime "man to "for him "ty shall "he be

"of the "they for "fuffer withe Mo" what to "nant,"

"for con "to pro "all office

" Moffelr

hap. II. Of the Turkish Religion.

from him above his faculty and strength. In like manner, he that is taxed for his Land, Houses, or Revenue, shall not be burthened immoderately, nor oppressed with greater Taxes then any others that pay Contribution: Nor shall the Confederates be obliged to go to the War with the Mosselmans against their Enemies, either to fight or discover their Armies, because it is not of duty to a Confederate, to be employed in Military Affairs; but rather this Compact is made with them, that they may be the less oppressed; but rather the Misselmans shall watch, and ward, and defend them: And therefore, that they be not compelled to go forth to fight, or encounter the Enemy, or find Horse or Arms, unless they voluntarily furnish them; and he who shall thus willingly contribute, shall be recompensed and rewarded. No Mosselman shall infest the Christians, nor contend with them in any thing but in kindness, but treat them with all courtesie, and abstain from all oppression or viokace towards them. If any Christian commit a crime or fault, it shall be the part of the Moffetman to affift him, intertercede and give caution for him, and compound for his miscarriage; liberty shall also be given to redeem his life, nor shall he be forfaken, nor be destitute of help, because of the Divine Covenant which is with them, that they should enjoy what the Mosselmans enjoy, and fuffer what they suffer: and on the other side, that "the Mosselmans enjoy what they enjoy, and suffer "what they fuffer. And according to this Covenant, which is by the Christians just request, and according to that endeavour which is fo required "for confirmation of its Authority, you are obliged "to protect them from all calamity, and perform "all offices of good will towards them, so that the "Moffelmans may be sharers with them in prosperiOf the Turkish Religion. Book II.

"ty and adversity. Moreover, all care ought to "be had, that no violence be offered to them, as to " matters relating to Marriage, viz. That they compel not their Parents to match their Daughters with Mosselmans: Nor shall they be molested forre. "fusal either to give a Bridegroom or a Bride; for this is an act wholly voluntary, depending on their "free will and pleasure. But if it happen that a "Christian Woman shall join with a Mosselman, he is " obliged to give her liberty of Conscience in her "Religion, that she may obey her Ghostly Father, "and be instructed in the Doctrines of her Faith without impediment; therefore he shall not difquiet her, either by threatning divorce, or by fol-"licitations to forfake her Faith: but if he shall be "contrary hereunto, and molest her herein, hede-" spises the Covenant of God, rebels against the "Compact of the Messenger of God, and is entred into the number of Lyars. Moreover when Chri. "ftians would repair their Churches or Convents, or "any thing else appertaining unto their Worship, "and have need of the liberality and affiftance of "the Mosselmans hereunto, they ought to contribute, and freely to bestow according to their ability; "not with intention to receive it again, but grain; " and as a good will towards their Faith, and to full "the Covenant of the Mellenger of God, confide-" ring the obligation they have to perform the Coe venant of God, and the Compact of the Mellen-" ger of God. Nor shall they oppress any of them " living amongst the Mosselmans, nor hate them, nor "compel them to carry Letters, or shew the way, or any other manner force them: for he which exer-" cifes any manner of this Tyranny against them, is " an Oppressor, and an Adversary to the Messenger "of God, and refractory to his Precepts.

Chap
" are
" Meff
" Con
" any
" Meff
" or I
" mies
" Hou

" und " with " cour " or w " tain " vati " Reli " fhall

" of N " fend " that " pelle " habi " liver " him

"ftian
"viola
"rily,
"in th
"he d
"Bifho
"the co

"peop "thing "foev ger (

"the I

Chap. II. Of the Turkish Religion.

" are the Covenants agreed between Mahomet the " Meslenger of God, and Christians. But the con-"ditions on which I bind these Covenants on their "Consciences, are these, That no Christian give "any entertainment to a Soldier, enemy to the "Mosselmans, or receive him in his house publickly " or privately; that they receive none of the ene-"mies of the Mosselmans, as sojourners into their "Houses, Churches or Religious Convents; not "under-hand furnish the Camp of their Enemies "with Arms, Horse, Men, or maintain any inter-"course or correspondence with them, by contracts "or writing; but betaking themselves to some cer-"tain place of abode, shall attend to the preser-" vation of themselves, and to the defence of their "Religion. To any Moffelman and his Beafts, they " shall give three days entertainment with variety of Meat; and moreover, shall endeavour to de-"fend them from all misfortune and trouble; fo "that if any Mosselman shall be desirous, or be com-"pelled to conceal himself in any of their houses or " habitations, they shall friendly hide him, and de-" liver him from the danger he is in, and not betray "him to his Enemy: and in this manner the Chri-"stians performing Faith on their side, whospever "violates any of these conditions, and doth contra-"rily, shall be deprived of the benefits contained "in the Covenant of God and his Messenger; nor shall "he deserve to enjoy these priviledges indulged to. "Bishops and Christian Monks and to the Believers of "the contents of the Alcheran. Wherefore I conjure my "people by God and his Prophet to maintain these "things faithfully, and fulfil them, in what part "foever of the World they are. And the Mellen-"ger of God shall recompence them for the same; the perpetual observation of which he feriously "recommends to them, until the day of Judgment,

and Dissolution of the World. Of these conditions which Mahomes the Messenger of God hath agreed with the Christians, and hath enjoyed, the witnesses were,

" Abu Bacre Affadiqu, Omar ben-alcharab.
" Ithman ben Afaw, Ati ben abi taleb,

"Moavia ben abi Sofian, a Soldier of the Mollenger of God, the last day of the Moon of the fourth Month, the fourth year of Hegira in Medina. May God remunerate those who are witnesses to this writing. Praise be to God the Lord of all Creatures.

This Covenant or Articles with Christians (howfoever denied by the Turks to have been the act and agreement of Mahamet ) is yet by very good Authors taken for real, and to have been at that time confirmed when his Kingdom was weak, and in its infancy, and when he warred with the Arabians: and fearing likewife the enmity of the Christians (not to be affaulted by two Enemies at once ) fecured himself by this Religious League, made in the Monastery of Fryari, in Mount Carmel, from whence that first Order have their denomination. But mark how well Mahamet in the fequel observed this Law: As foon as his Government increased, and that by Arms and bad Arts he had fecured his Kingdom he writes this Chapter of the Sword, called fo per\_ haps because the first words are often engraved on the Thier Cymeters made at Damafeus, and other their Bucklers and other fort of Arms: And another Chapter in the Alchoran, called the Chapter of Battel (which is always read by the Tarks before they go to fight) and therein his modelt words (if you adore

Cha ador you, tation were were Chris cut off them, pay th until And to the force. well a rende their Religi divers Christ

any gr Th Churc they h holy B pair t Stone vice; perftre founda Buildir those 1 many a time. Fires o the year and Cl

wards I

adore not what I adore, let your Religion be to you, and mine to me) and other promiles of toleration and indulgence to the Christian Religion. were changed to a harsher note; and his Edicts were then for bloud and ruine, and enflavement of Christians: When you meet with Infidels, faith he, cut off their heads, kill them, take them Prisoners, bind them, until either you think fit to give them liberty, or pay their ransome; and forbear not to persecute them; until they have laid down their Arms and submitted. And this is that fort of Toleration the Turks give to the Christian Religion; they know they cannot force Mens Wills, nor captivate their Consciences, as well as their Bodies; but what means may be used to render them contemptible, to make them poor, their lives uncomfortable, and the interest of their Religion weak and despicable, are practised with divers Arts and Tyranny, that their toleration of Christianity is rather to afflict and persecute it, than any grant of favour or difpensation.

The Mahametan Religion tolerates Christian Churches and Houses of Devotion, in places where they have been anciently founded, but admits not of holy Buildings on new foundations; they may repair the old Coverings and Roofs, but cannot lay a Stone in a new place Confecrated to Divine Service; nor if Fire, or any accident destroy the Superstructure, may a new strength be added to the foundation, wherewith to under-prop for another Building; so that at last the Christian Churches in those Dominions must necessarily come to ruine, as many already have submitted to the common fate of time. And as it happened in the great and notable Fires of Galata first, and then of Constantinople, in the year 1660, that many of the Christian Churches and Chappels were brought to Ashes; and afterwards by the Piety and Zeal of Christians scarce re-

edified.

Of the Turkish Religion. Book II. edified, before by publick order they were thrown down again into their former heaps, being judged contrary to the Turkish Law, to permit Churches

again to be restored, of which no more remained then the meer foundation.

### CHAP. III.

The Arts wherewith the Turkish Religion is prepagated.

He Turks, though they offer the specious outside of the foregoing toleration, yet by their Law are authorized to enforce Mens Consciences to the Profession of their Faith; and that is done by various arts and niceties of Religion: For if a man turn Turk, his Children under the age of 14 years, though educated with other Principles, must be forced to the same perswasion. Men that speak against the Mahometan Law, that have rashly promised at a time of distraction or drunkenness to become Turks, or have had a carnal knowledge of a Turkss Woman, must either become Martyrs or Apostates; besides many other subtilities they have to entrap the Souls of Christians within the entanglements of their Law.

It is another Policy wherewith the Mahometan Sect hath been encreased, the accounting it a Principle of Religion, not to deliver a City or Fortress by consent or voluntary surrender, where Mosques have been once built, and Mahomatanism professed. And therefore the Turk no sooner enters a Town by Conquest, but immediately lays soundation for his Temples, thereby imposing an obligation of an oblinate

chapoblina
of the
found t
the fpi
of Fam
It is
terests
duced
forcem
few po
and In
fore it
tions o

content was a to emil way w could power cafe a appet representation ments

tion;

opposi

but w with a nal co the b things Man;

profe this I judge the fi

Kr.h

obstinate and constant resolution on the conscience of the defendants, which many times hath been sound to have been more forcible and prevalent on the spirits of men, then all the terrors and miseries

of Famine, Sword, or other Calamities.

It is well enough known upon what different interests Christianity and Mahamatonism were introduced into the World; the first had no other enforcements, then the perswasions and Sermons of a few poor Fishermen, verified with Miracles, Signs and Inspiration of the Holy Ghost; carrying before it the promifes of another life, and confiderations of a glorified spirituality in a state of separation; but the way to it was obstructed with the opposition of Emperors and Kings, with scorn and contempt, with perfecution and death; and this was all the encouragement proposed to Mankind to embrace this Faith: but Mihimetani (m made its way with the Sword; what knots of Argument he could not untie, he cut, and made his spiritual power as large as his temporal; made his precepts casie and pleasant, and acceptable to the fancy and appetite, as well as to the capacity of the vulgar : representing Heaven to them, not in a spiritual manner, or with delights unexpressible, and ravishments known only in part to illuminated Souls; but with gross conceptions of the beauty of Women with great Eyes, of the duration of one aft of Carnal copulation for the space of fixty years, and or the beaftly fatisfaction of a gluttonous Palace; things abfurd and ridiculous to wife and knowing Min; but yet capable to draw multitudes of its profellors, and carnal defenders of its verity. And this Dostrine being irrational to the better fort of judgments, causes the Lawyers, who are men of the fubtilest capacities amongst the Turke, to miket much of the truth of the Doftring of Milio-0 3 met;

met; especially the affertions relating to the condition of the other life. For the representation of the delights of the next World, in a corporeal and fensual manner, being inconsistent with their reafon, leads them to doubt the truth of that point; and so wavering with one scruple, proceed to a mistrust of the whole System of the Mahometans One would think that in fuch men a way were prepared for the entertainment of a Religion, erected on more folid principles and foundations; and that the Jews might gain fuch Profelytes to their Law, from which a great part of the Mahometan superstition was borrowed; or that the Christians might take advantage in so well dispofed subjects, to produce something of the Mystery of Godliness; But the first are a people so obnoxious to fcorn and contempt, esteemed by the Turks to be the fcum of the World, and the worlt of men; that it is not probable their Doctrine can gain a reputation with those, to whom their very persons and bloud are vile and detestable; nor is it likely the Christians will ever be received by them with greater Authority, and more favourable inclination, until they acquit themselves of the frandal of Idolatry, which the Images and Pictures in their Churches feem to accuse them of in the eyes and judgment of the Turks, who are not verfed in the subtile distinctions of Schoolmen, in the limitations and restrictions of that Worship, and the evasions of their Doctors, matters not only sufficient to puzzle and distract the gross heads of Turks, but to strain the wits of learned Christians to clear them from that imputation.

But to return to our purpose. The propagation of the Mahametan Faith having been promoted wholly by the Sword; that perswasion and principle in their Catechism, that the Souls of those who die

Chap
in the
of pre
other '
radife,
the Sp
that fu
ry) ru
their li
value
Ditche

value Ditche fage fo The other a and ma hath G fuccess more h Religio ken) i was ina Caule, lin, be trampl nity. judged Church on and Persecu Saints, row an ces; b their n pugn t horribl the for over a

fity to

in the Wars against the Christians, without the help of previous acts of performance of their Law, or other Works, are immediately transported to Paradise, must necessarily whet the Swords and raise the Spirits of the Soldiers; which is the reason that such Multitudes of them (as we read in History) run evidently to their own slaughter, esteeming their lives and bodies at no greater price then the value of stones and rubbish to fill Rivulets and Ditches, that they may but erect a Bridge or Pasage for their fellows to assault their enemies.

The fuccels of the Mahometan Arms produced another argument for the confirmation of their Faith, and made it a Principle; That what foever prospers, hath God for the Author; and by how much more fuccessful have been their Wars, by so much the more hath God been an owner of their Cause and Religion And the same argument (if I am not mistaken) in the times of the late Rebellion in England, was made use of by many, to intitle God to their Cause, and make him the Author of their thriving in, because their wickedness prospered, and could trample on all holy and humane Rights with impunity. And I have known that the Romanists have judged the afflictions and almost subversion of the Church of England, to be a token of Gods defertion and disclaim of her Profession, forgetting the Persecutions and Martyrdoms of the Primitive Saints, and that the Church of God is built in forrow and established with patience and passive graces; but these men rather then want an argument, their malice will use the weapons of Infidels to oppugn the truth. And on this ground, the Turks 10 horribly detest and abhor the Jews, calling them the forfaken of God, because they are Vagabonds over all the World, and have no Temporal Authotity to protect them: And though according to the best

best enquiry I could make, that report is not true, That they permit not a Jew to become a Turk, but by turning a Christian first, as a nearer step and previous disposition to the Musselman Faith; yet it is certain they will not receive the Corps of a Renegado Jew into their Cemetries or places of Burial; and the Jews on the other side disowning any share or part in him, his loathed Carkass is thrown into some Grave distant from other Sepulchers, as unworthy the Society of all Mankind.

### CHAP. IV.

The Power and Office of the Musti's, and of their Government in Religious Matters.

The Mufti is the principal head of the Mahametan Religion or Oracle of all doubtful questions in the Law, and is a person of great esteem and reverence amongst the Turks; his election is solely in the Grand Signior, who chuses a man to that Office always famous for his Learning in the Law, and eminent for his vertues and strictness of life; his Authority is so great amongst them, that when he passes judgment or determination in any point, the Grand Signior himself will in no wise contradict of oppose it.

The Title which the Grand Signior gives unto

the Mufti, when he writes to him, is,

To the Esad, who art the Wisest of the Wise, instructed in all Knowledge, the most Excellent of the Excellent, abstaining from things Unlawful, the Spring of Vertue, and True Science, Hen Chap.

Social

P. I.

His

and p and of the qu faccine Yes, o called God k detern lible. his Ju unto, cluded Appea in r on, w man t mpor the m more

displachang felf wan r

used i

er is

power he hir of the Prophetick and Apostolical Dostrines, Refolver of the Problems of Faith, Revealer of the Orthodox Articles, Key of the Treasures of Truth, the Light to Doubtful Allegories, strengthened with the grace of the Supreme Assistor, and Legislator of Mankind. May the most High God perpetuate thy Vertues.

His power is not compulsory, but only resolving and persuasive in matters both Civil and Criminal, and of State: his manner of resolves is by writing; the question being first stated in Paper briefly and succinctly, he underneath subscribes his sentence by Yes, or No, or in some other short determination called a Fetfa, with the addition of these words, God knows better; by which it is apparent that the determinations of the Musici are not esteemed insallible. This being brought to the Cadee or Judge, his Judgment is certainly regulated according theremore, and Law Suits of the greatest moment concluded in an hour, without Arrests of Judgment, Appeals, or other dilatory Arts of the Law.

In matters of State the Sultan demands his opinion, whether it be in condemnation of any great man to'dcath, or in making War or Peace, or other important affairs of the Empire; either to appear the more just and religious, or to incline the people more willingly to obedience. And this practice is used in business of greatest moment; scarce a Visier is proscribed, or a Pasham for pretence of crime displaced, or any matter of great alteration or thange defigned, but the Grand Signior arms himfelf with the Mufii's fentence; for the nature of man repofes more fecurity in innocence and actions of justice, then in the absolute and uncontroulable power of the Sword. And the Grand Signior, though he himself is above the Law, and is the Oracle and Fountain Fountain of Justice, yet it is seldom that he proceeds so irregularly to contemn that Authority wherein their Religion hath placed an ultimate power of decision in all their Controversies.

But sometimes perhaps Quaries are fent from the Grand Signior to the Mufti, which he cannot refolve with fatisfaction of his own Conscience, and the ends of the Sultan; by which means affairs important to the well-being of the State, meet delays and impediment; In this case the Musti is fairly dismissed from his infallible Office, and another Oracle incroduced, who may refolve the difficult demands with a more favourable Sentence; if not, he is dedegraded like the former, and so the next, until one is found apt to prophelie according to what may best agree with the interest of his Master. This Office was in past-times esteemed more facred by the Ottoman Princes then at present; for no War was undertaken, or great Enterprize fet on foot, but first like the Oracle or Augur, his determination with great reverence was required as that without which no bleffing or fuccess could be expected; but in these days they are more remissin this manner of consultation; fometimes it is done for formality; but most commonly the Prime Visier conceited of his own judgment and authority assumes the power to himself, and perhaps first does the thing, and afterwards demands the approbation of it by the fence of the Law.

And herein the Musti hath a spacious Field for his Interpretations; for it is agreed that their Law is temporary, and admits of expositions according to times and state of things: And though they preach to the people the perfection of their Alchran; yet the wifer men hold, that the Musti hath an expository power of the Law to improve and better it, according to the state of things, times and

con-

Cha

venie

nevel

paga

and t

farth

not

rule

carri

whe

migh

king

viz.

hou

bein

difti

anfv

cult

to t

and

twi

dar

1

fed

pla

the

hac

cor

Wit

vot

in

ha

Ci

fic

M

Sc

reniences of the Empire; for that their Law was never defigned to be a clog or confinement to the promgation of Faith, but an advancement thereof. and therefore to be interpreted in the largest and farthest fetched sense, when the strict words will

not reach the design intended.

So it was once propounded to the Mufti, what rule should be observed in the devotion of a Turk carried Slave into the Northern parts of the World, where in Winter is but one hour of day, how he might possibly comply with his obligation of making prayers five times within the twenty four hours; wiz. Morning, Noon, Afternoon, Sunfet, and at an hour and half in the Night; when the whole day being but of one hour, admitted of none of these distinctions; for resolution of which, the Mufti answered, that God commanded not things diffialt as it it is in the Alchoran, and that matters ought to be ordered in conformity to time and place, and making short Prayers once before day, then twice in the hour of light, and twice after it is dark, the duty is complyed with.

Another question of the same nature was proposed to the Mufti, concerning the Kiblah or holy place of Mech , to which they are obliged to turn their faces in their Prayers; how at Sea where they had no mark, especially such bad Geographers as commonly the Turks are, it is possible to comply with that necessary formality required in their devotion; the Mufti refolved this doubt almost like the former, prescribing a kind of circular motion in prayers, by which means they cannot miss of having at some time their faces towards the holy City, which in a case of so much difficulty is a suf-

acient compliance with the duty.

Many cases of this nature are proposed to the Mufti; and many particular rules of Conscience re-

quired.

quired, one of which is remarkable, that Busbequing relates, that occurred in his time during the Wars between the Emperor of Germany, and Sultan Solyman: Whether a few Christians taken Captives by the Grand Signior, might be exchanged with many Turks in the hand of the Emperor. It feems the Musti was greatly perplexed and puzzled in the refolution; for lometimes it seemed a difesteem to the value of a Turk to be rated under the price of a Christian; on the other side, it appeared want of charity and care of the interest of the Mosselmans to neglect real terms of advantage on fuch airy and fubtle points of formality. In fine, he confulted his Books, and declared that he found two different Authors of great authority of contradictory opinions in this controversie; and therefore his Judgment was to incline to that which had most of fayour and mercy in it. The Mufti while qualified with that title, is rarely put to death, but first degraded, and then becomes liable to the stroke of the Executioner; but in cases of notorious crimes or conviction of Treason, he is put into a Mortar for that intent remaining in the Prison called the Seven Towers at Constantinople, and therein beaten to death, and brayed to the contusion of all his bones and flesh.

The next Office to the Music is Kadeleschere or Judge of the Militia, otherwise Judge Advocate, who hath yet power of determination in any other Law Suits whatsoever; for this priviledge the Souldiery of this Country enjoys, to have power extensive over all other conditions of people, but to be only subject themselves to the Government of their own Officers; this Office a Music must necessarily pass through, and discharge with approbation before he ascends the top and height of his Preserment.

Cha

are C

and

distin

in pe

mano

the e

dom

fever

vern

but T

first

have

Adri

time

then

labs

low

7

mar

the

for

is e

ph

mu

ım

T

T

The next inferiour degree is a Mollah; and these are of two forts, one of Three hundred Afpers. and the other of Five hundred Aspers, so called for distinction fake; the first fort are principal Judges in petty Provinces, containing under them the command of Kadees of poor and inconsiderable places: the others have their jurisdiction over the whole dominion of a Beglerbeg, and have the Kadees of feveral rich and renowned places under their Government: these rise often to the Musti's Office, but proceed by feveral degrees and steps, and must first gradually command where the Imperial Seats have been, as first to be Mollah in Prusa, then in Adrianople, and lastly in Constantinople, at which time he is next to the Office of Kadeleschere, and thence to that of the Mufti.

The Sultan, when he writes to any of his Mollubs, or Kadees of the first degree, he uses this fol-

lowing stile,

To the most perfect Judge of the Faithfull, the best President of Believers in God, the Mine of Vertue and True Knowledge, the Distributer of all just Sentence to all Humane Creatures, Heir of the Prophetick, and Apostolical Doctrines, elected by the singular Grace of God for our Governor and Judge, of whose Vertues may they ever flourish.

These and Kadees, which are the lower and ordinary fort of Judges, are as much to be reckoned in the number of religious men as the Musti himself; for as I have said before, the Civil Law of the Turks is conceived by them to be derived from their Prophet, and the other Expositors of their Law with as much engagement and obligation as these which immediately concern the Divine Worship; and therefor:

therefore are to be treated and handled toge-

The Emaums or Parochial Priests, must be able to read in the Aloboran, and be counted men of good fame and moral lives among the their Neighbors, before they can be promoted to this Function, and hault be one of those who have learned at the appointed times of prayer to call the people together on the top of the Steaple, by repeating those words, Allah akber, Allah ekben, Efthedir enta Ilahe ilallah me escheduenne Mahammed evveful: enab Pleie ala Sebah beie ala Felsb Allah ekber, allah ekber la Habe ilallahi, that is, God is great, God is great, I profess that there is no Deity but God, and confess that Mahomes is the Prophet of God; in this manner the people of a Parish recommending any one to the Prime Visier, declaring that the former Emaum is dead, and the Office vacant, and that this person is qualified in all points to the Function, or better and more knowing then the prefent Incumbent; hereceives immediate induction and establishment in the place; but for better proof or tryal of the truth of the testimony that accompanies him, he is enjoined to read in presence of the Visier some part of the Alchoran, which being done, he is dismissed and approved, and takes the Visiers Teschere or Mandamus for the place.

This is all the Ceremony required in making an Emaum; for there is no new Character or state of Priesshood (as they hold) conferred upon them, nor are they a different fort distinguished from the people by holy Orders or Rites, but meerly by the present office they manage; when being displaced, they are again numbered with the Laity: their Habit is nothing different from others, but only that they wear a larger Turbant like the Lawyers, with some little variety in folding it up, and put on a

grave

gra

cal

the

up

Ale

he

tha

ing

his

tre

1

as t

nor

anv

WIL

fub

Ma

defi

ren

ma

Con

wit

gin

nati

py.

efte

the

mai

are .

Mir

and

grave and serious countenance. Their office is to call the people to prayers, and at due hours to be their Leader in the Mosque, and to read and repeat upon Fridays certain Sentences or Verses out of the Alchoran; sew of them adventure to Preach, unless he be well conceited or really well gifted, but leave that office to the Soigh, or him that makes Preaching his Prosession, who is one commonly that passes his time in the Convents, that we shall hereaster treat of.

The Musici hath no jurisdiction over the Emaunic, as to the good order or government of the Parishes, nor is there any Superiority or Hierarchie as to rule amongst them; every one being Independent and without controul in his own Parish, excepting his subjection in Civil and Criminal Causes to the chief Magistrates, and considering the manner of their designation to the Religious office, the little difference between the Clergy and the Laity, and the manner of their single Government in Parochial Congregations, may not unaptly seem to square with the Independency in England, from which original pattern and example our Sectaries and Phanatick Reformers appear to have drawn their Copy.

The Church-men and Lawyers are greatly in esteem amongst them, as is apparent by the Title they use towards them in their writings and commands, directed to them in this manner; You that we the glory of the Judges and Sage-men, the profound Mines of Eloquence and Excellence, may your Wisdom

and Ability be augmented.

### CHAP. V.

of the Musti's Revenue, and from whence it doth arise.

A Fter the Mufti is elected, there is no Ceremony used in his lavesture then this: he presents himself before the Grand Signior, who Cloaths him with a Vest of rich Sables of One thousand Dollars price, and One thousand more he presents him with in Gold made up in a Handkerchief, which he delivers with his own Hand, putting it in the fold of his under Garment doubled over his breast, and bestows on him a Salary of Two thousand Aspers a day, which is about Five pound Sterling mony; besides which he hath no certain Revenue, unless it be the power of Preserment to some Prebendaries or Benefices of certain Royal Mosques, which he sells and disposes of as is best to his advantage without the scruple of corruption or Simony.

By the sentences he gives which they call Fersa, he receives not one Asper benefit; though every Fersa costs eight Aspers, yet the Fee thereof goes to his Officers; that is, to his Musewedegi, or he who states the question, is paid five Aspers; to his Mumeiz, or he who Copies or Transcribes the question fair, two Aspers; to him that keeps the Seal,

one Afper.

Other benefits the Mufii hath little, excepting only that at his first entrance to his office, he is saluted by all Embassadors and Residents for foreign Princes; as also the Agents of several Pashams residing at the Port, none of which come empty-hand-

d

Si

P

W

ni

pe

by

01

B

ha ga

th

M

th

th

his

du

be

Chap. VI. in Religious Matters.

ed, but offer their accustomed Presents, by which

he collects at least Fifty thousand Dollars.

When any Mufti is deprived of his Office without any other motive then the pleasure of the Grand Signior, he is gratified with an Arpalik, which is the disposal of some judical Preferment in certain Provinces and the superintendency of them, from which he gathers a competent Revenue for his maintenance.

And because he is a person whose advice and counsel is of great Authority with the Grand Signior and Visier, and that his word and candid report of matters is considerable, and his favour in sentences very estimable; he is therefore courted by all the Grandees of the Empire, who know no other way of reconciling and purchasing the affection of a Tark, then by force of Presents, which have more of power in them, then all other obligations or merits in the World.

### CHAP. VI.

# Of the Emirs.

E may here bring in the Emirs, otherwise called Eulad Resul, into the number of the Religious men, because they are of the Race of Mahomet, who for distinction sake, wear about their heads Turbants of a deep Sea-green, which is the colours of their Prophet; out of reverence to his esteemed holy Bloud, many priviledges are indulged by the secular Authority, that they cannot be vilified, affronted or struck by a Turk upon for-

# Of the Furkish Government Book II.

fe lie or

w

he he ex of ho of N an

cle

rei

fir rev fpe

rie

Sig the cif

wh Sai

ho Th fer

fin teff



Emir Bashee or Heart of Mahomets Kindrad

feiture of his right Hand; but lest they should be licentious by his impunity, they have a chief Head or Superiour amongst them, called Nakib Eschref. who hath his Serjeants or Officers under him, and is endued with fo absolute a power over them, that as he pleases it extends both to Life and Death; but he never will give the fcandal to this holy Seed to execute or punish them publickly. And though few of them can derive his Genealogy clearly from Mahomet: yet those who can but only pretend to it, are often helped out in their Pedigree; as often as the Nakib defires to favour any person, or can have any colour to acquire a new subject; and then to clear all scruple from the World, he gives him a Tree of his Lineage and Descent. The Turks being well acquainted with this abuse, carry the less respect to the whole Generation; so that as often as they find any of them drunk or difordered, they make no scruple to take off their Green Turbants first, Kissing them and laying them aside with all reverence, and afterwards beat them without respect or mercy.

Their fecond Officer is called Alemdar, who carries the Green Flag of Mahomet, when the Grand Signior appears with any folemnity in publick; they are capable of any offices; few of them exercife any Trade, unless that which is Esirgi, or one who deals in Slaves, to which fort of Traffick this Sainted Off-spring is greatly addicted, as being a holy Profession to captivate and enslave Christians. These are the most abominable Sodomites and abufers of Masculine youth in the World, in which sin against nature they exceed the soulness and de-

testable Lust of a Tartar.

# Of the Turkish Government. Book II.



of Encorrel Southaw South

am a m

ces

one ted tho jud

pet

dov Rolleri Kus tan

An &maum or Parish Priest of one of the Royall Mosch's.

### CHAP. VII.

Of the Endowments of Royal Mosches, and in what manner Tithes are given for Maintenance of their Priests and Religion.

THe Turks are very magnificent in their Mosches, and Edifices erected to the honor and fervice of God, and not only in the Buildings, but in the Endowments of them, with a Revenue which records the Memory of the Donor to all Posterity, and relieves many poor who daily repeat Prayers for the Souls of fuch who died with a perswasion that they have need of them after their decease; for those I fay who dye of that belief, for the condition of the Soul, until the day of Judgment is controverted amongst the Turks, and the question not decided as amatter of Faith, or as revealed or determined by the Alchoran. For so large benevolence is given to places destined to Gods service, that as some compute, one third of the Lands of the whole Empire are allotted and fet out to aholy use; much to the shame of those who pretend to the name of Christians, and yet judge the smallest proportion to be too large a conspetence for those who serve at the Altar.

The principal Moschs and those of richest endowment (as in all reason ought) are those of Royal Foundations, called in Turkish Selatin Giameleri; over which the Prime Superintendent is the Kuzlir Aga, or the chief Black Eunuch of the Sultans Woman; and in his power it is to distribute all considerable offices of Ecclesiastical Preferment re-

P 3

lating

lating to the Royal Moschs, which office makes a confiderable addition to his Power and Revenue: for there are many of those Mosels in divers places of the Empire; but especially where the Sultans do or have relided, as Prusa, Adrianople, and Constantinople.

The Royal Moschs of Constantinople are Santa Sophia, Sultan Mahomet, who Conquered this City, Sultan Bajazet, Sultan Selin, Sultan Solyman, Schezade, or the Son of Sultan Solyman, Sultan Abmet, and three other Mosch's built by the Queen-Mothers, one of which was lately erected and richly endow-

ed by the Mother of this present Sultan.

I shall scarce adventure to acquaint my Reader with the particular Revenue belonging to all these Royal Edifices, but certain it is they have Rents as noble and splendid as their Founders; for example of which, I shall instance only in that of Santa Sophia, built by Justinian the Emperor, and rebuilt by Theodofius, and was the Metropolis of old Bizantium, and the Mother-Church belonging to the Patriarchal See of Greece, is still conserved sacred and separated for use of Divine Service; of the Revenue of which, Mahometan Barbarism and Superstition hath made no Sacrilegious Robbery, but maintained and improved and added to it, in that manner that the Income may equal any Religious foundation of Christendom; for when I had the Curiosity of procuring from the Registers of that Church, distinctly all the particular Gifts, Benefices, Lands, Monies at Interest, and other Endowments belonging thereunto, and offered according to my ability fomething confiderable, to have a true Copy of the Riches and annual Rent of the place; the Keepers of those Lifts would perswade me (whether out of oftentation, or scruple of fin to make one of my Faithacquainted with the particulars of their Religious offerings

0

fe

th

le

de to

be

an

ye

tie

fre th

on wh

Ch

Ga wh

ent fig

dre

me ob.

as a

La

Die

mo

wa day

we Em

nity

Ch fo 1

Rei

for

ferings) that the Wealth, Rent, and Account of all those Royal Endowments are so many, that as they are distinctly set down, fill a Volume, and the knowledge of them is the study alone of those who are deligned to this fervice; but in general I am given to understand, by those who magnific not matters beyond their due computation: That the Revente amounts to about One hundred thousand Zechins a year: which proceeds not from any Lands or Duties raised without the Walls of the City, but all from within: the Sultan himself being a Tenant to that place, paying or acknowledging a Rent of one thousand and one Aspers a day for the ground which the Seraglio stands on, being intimes of the Christian Emperors some part of the Sanctuary or Gardens dedicated to the use of that stately Temple, which the Turks esteemed Sacrilegious to separate entirely from the holy service to which it was asfigned; though the admirable fituation thereof rendred it unfit for other habitation, then the enjoyment of the Sultan; did therefore think fit to oblige the Land to a Rent, adding the odd Afper as a fignification, that the thousand Aspers were not a sufficient consideration for the use of the Church Lands; and might therefore be augmented as the piety and devotion of succeeding Emperors should move them.

It is reported by the Turks, that Constantinople was taken upon a wednesday; and that on the Friday following (which is their Sunday or Sabbath as we call it) the victorious Sultan then first entituled. Emperor, went with all Magnificent pomp and solemnity to pay his thanksgiving and devotions at the Church of Sancia Sophia; the Magnificence of which so pleased him, that he immediately added a yearly Rent of 10000 Zechins to the former Endowments, for the maintenance of Imams or Priests, Doctors of

P 4

their

(

L

Ch

fi

0

0

0

b

V

2

a

0

C

b

m

50

**e**2

R

ar

0

bi

an

Pe

tr

w

di

pi

ot

E

in

ar

their Law, Talismans and others, who continually attend there for the education of youth, teaching them to read and write, instructing them also in the

principles of their Law and Religion.

Other Emperors have fince that time, erected near unto it their Turbem or Chappels of Burial, in one of which lies Sultan Selim, firnamed Sarbofe, or the Drunken, with his one hundred Children, and therewith have conferred a maintenance of Oyl for Lamps and Candles which burn day and night, and a provision for those who attend there in prayer for their Souls departed; to which opinion the Turks (as I have faid already) are generally inclinable, though not preached or enforced on any mans belief as an Article of Faith. and above this expence, there is daily provision made for relief of a multitude of poor, who at certain hours appear at the Gates of this Temple. and receive their daily fustenance; whatsoever advances, as yearly great Sums are laid up in the Treasury, is numbred with the Riches of the Mosch, and remains for the service of that place, as for the reparation, or building thereof, in case of Fire or other accidents.

Besides the sumptuous Edisces of the body of the Royal Moschs, there are annexed unto them certain Colledges for Students in the Law called Tehmele, out-houses for Kitchins, where the Poors Meat is dressed, Hospitals called Timarhanelar, Haus, or Houses of Lodgings for Strangers or Travellers, publick Fountains, Shops for Artizans, and whole Streets of low Cottages for habitation of the poor, whose stock reaches not to a higher Rent,

All these Appendages bring some Revenue to the Mosch, which is constantly paid in to the Rector or President thereof, called Mutevelli, but because this is not a sufficient maintenance, there are divers

Lands,

Lands, Villages, Mountains, Woods, and whole Countries affigned to this use, called Wak fi, which are hired out at certain Rents for the behoof and benefit of the Moschs; some Rents being paid in Corn, others in Oyl, and all forts of Provisions; and out of every new Conquered Country, some part thereof is affigned to the use of Molche of modern Fabrick; as now from the Country gained lately about Newhanfell ( which as I am informed from those who gave in the account to the Grand Signior, there are 2000 Villages which pay Contribution to the Turk) are affigned certain Lands for encrease of the Rent of the Mosch's built at Constantinople by this present Queen-Mother: which Rents are sometimes raised by the way of Tenths or Tithes, not that the Turk makes Tithes a duty or rule for the maintenance of persons, places, and things confecrated to Divine Service, but as they find it a convenient and equal expedient in some Countries for leviation of their Such Countries and Villages as thefe which are called Wakfi, are greatly bleffed and happy above others, in regard that the Inhabitants enjoy not only particular priviledges and immunities from thence, but freedom likewise from oppression of Pashaws and the Turkish Soldiery in their march, or of great Persons in their journey or passage from one Country to another, who out of reverence to that lot to which they are separated, abstain from all kind of disturbance and abuse towards that people,

Other Moschs of inferiour quality, founded by private persons and the consents of Dervises and other Orders, which cannot have their Revenues in Land like the Moschs of Royal Foundation, have their Estates in Money bequeathed by Testament or by Gift of the Living, which being lent out at eighteen in the hundred per annum, produces a constant Rent; and though Interest for the most part is forbidden

by the Mahometon Law, yet for theuses of Moschs and support of Orphans it is allowed; in all other cases is Haram and abominable. And because the taking up of Money upon Loane is in some manner necessary and conducing to the better subsistence and being of Trade, and that men will not lend without a consideration or benefit; the usual manner is to borrow Money for a certain time, and in the Writing or Obligation to acknowledge the receipt of as much as the Principal and Interest may amount unto, and oftentimes double of the Capital fum. which being delivered before witness in a Bag or in gross, the Creditor declaring the sum to be so much therein contained, and the Debtor acknowledging it, the testimony is valid when the Debt comes to be demanded, And thus much shall serve in brief to have declared concerning the Endowments and manner of enriching the Turkiflo Mofelos, from whence the constitution of others of the like nature may easily be collected.

### CHAP. VIII.

The Nature of Predestination according to the Turkish Doctors.

The Doctrine of the Turks in this point seems to run exactly according to the assertion of the severest Calvinists; and in proof hereof their Learned men produce places of Scripture, which seem to incline to the same opinion. As shall the Vessel say to the Potter, Why hast thou made me thus? I will harden the beart of Pharoab; Jacob have

the rity fpir and per place

S

Ch
I lo

Pur of confor ed

the of gio

cei

wh for or ly i

WI

bo of affi

ce

I loved, and Efau have I haved, and the like. For the Turks attribute no small Reverence and Authority to the Old Testament, as wrote by Divine Inspiration, but that the Alcheran being of later date, and containing the Will of God more expressly and perfectly, the some is now abrogated and gives

place unto this.

Some are so positive in this affertion, that they are not assaud to say that God is the Author of Evil, without distinction or evasions to acquit the Divine Purity of the soulness of sin according to the Doctrine of the Manicheer. And all in general concur in this conclusion, That whatsoever prospers, hath God for the Author; which was the reason they destroyed not Bajazer's Children, during the time of his War against his Brother Selymus, expecting to receive an undoubted argument of the Will of God therein, from the good or bad fortune of the Father. And from the same rule they conclude much of the Divine approbation and truth of their Religion, from their Conquests and present Prosperity.

They are of opinion that every mans destiny is writ in his forehead, which they call Nasp or Tadir, which is the Book writ in Heaven of every mans fortune, and is by no contrary endeavours, counsels or wisdom to be avoided; which Tenent is so firmly radicated in the minds of the vulgar, that it causes the Soldiers bruitishly to throw away their lives in the desperate attempts, and to esteem no more of their bodies, then as dirt or rubbish to sill up the Trenches of the Enemy: And to speak the truth, this received assertion hath turned the Turks as much to account,

as any other their best and subtlest Maxims.

According to this Doctrine, none ought to avoid or fear the Infection of the Plague; Mahimets precepts being not to abandon the City-house where the

but

val

La

juo

pr

tu

W

th

Ar

wi

an

is

in

fu

TE

N

a

fh

0

the Infection rages, because God hath numbred their days, and predestinated their fate; and upon this belief, they as familiarly attend the Beds, and frequent the company of Pestilential persons, as we do those that are affected with the Gout, Stone, or Ague. And though they evidently fee that Christians, who fly into better Airs, and from infected habitations, survive the fury of the years Pestilence, when whole Cities of them perish and are depopulated with the Disease; yet so far is this opinion rooted amongst them, that they scruple not to strip the contagious shirt from the dead body, and to put it on their own, nor can they remove their abode from the Chambers of the fick; it being the cuftom in the families of great Men to lodge many fervants on different Palets in the same room, where the difeased and healthful lie promiscuously together, from whence it hath hapned often, that three parts of a Pashaws Family, which perhaps hath confisted of Two hundred men, most youthful and lusty, have perished in the heat of July and August's Pestilence. And in the same manner many whole Families every Summer have perished, and not one survivor left to claim the inheritance of the house; for want of which the Grand Signior hath become the Proprietor.

Though the Mahometan Law obliges them not to abandon the City, nor their Houses, nor avoid the conversation of men insected with the Pestilence where their business or calling employs them; yet they are counselled not to frequent a contagious habitation, where they have no lawful affair to invite them. But yet I have observed, in the time of an extraordinary Plague, that the Turks have not consided so much to the Precept of their Prophet, as to have courage enough to withstand the dread and terror of that slaughter the sickness hath made; but

## Chap.IX. in Religious Matters.

but have under other excuses sied to retired and private Villages, especially the Cadees and men of the Law, who being commonly of more refined wits and judgments then the generality, both by reason and experience have found that a wholesome Air is a preserver of life, and that they have lived to return again to their own house in health and strength, when perhaps their next Neighbours have through their bruitish ignorance been said in their Graves. And this is the opinion most general and current with the Turks, who are called febare; There is another fort amongst them called Kadere.

### CHAP. IX.

The difference of Sects and disagreement in Religion amongst the Turks in general.

Here is no confideration more abstruce and full of distraction, then the contemplation of the strange variety of Religions in the World: how it is possible that from the rational Soul of man, which in all Mankind is of little difference in it felf, and from that one principle, which is the adoration of a Deity, should proceed such diversities of Faiths, fuch Figments and Ideas of God, that all Ages and Countries have abounded with superstitions of different natures; And it is strange to consider, that Nations who have been admirably wife, judicious and profound in the Maxims of their Government, should yet in matters of Religion give themselves over to believe the Tales of an old Woman, a Pythoness, or the dreams and imaginations of a melancholy choly Hermite. And it is as strange that men who embrace the same principles in Religion, and have the same true and infallible Foundation, should yet raise such different and disproportionate Fabricks, that most should make their superstructure of Straw and Stubble, and but few of a substantial and durable Building, without uniformity, harmony or agreement each to other. For resolution of which difficulties, nothing can be faid more then that the god of this world hath blinded the hearts of them that believe not, Lest she light of the glorious Gospel

2 Cor. 4: of Christ who is the Image of God, should shine unto them.

> The Mahometan Religion is also one of the prodigious products of Reasons superfectations, which hath brought forth nothing good, nor rational in this production, more then the confession of one And yet even herein also are diversities of Sects, Opinions, and Orders, which are maintained in opposition each to other, with emulation and zeal by the Profesors, with heats, disputes and separations, terming the contrary parties prophane and unholy; the particulars of which Sects and diversity in their Tenents, I shall as far as I have seen or could learn, fet down and describe, having with the more curiofity and diligence made the stricter enquiry, because I have not read any Author which hath given a fatisfactory account of fuch Sects as are fprung up amongst them in these latter and modern times.

It is a common opinion, that there are feventy two Sects amongst the Tunks, but it is probable there are many more, if the matter were exactly known and fcanned. The Tunkish Doctors fancy that the seventy two Nations which they call ( Termis ekee Melet) into which the World was divided upon the confusion of the Languages of Babel, was a

Type

con via rigl

Ty

age

210

fev

ame

affi

ligi

oth COD wit fhal tim

fir Ser Tr Em

Bro afte in a Mo anc Was

per the Bu

TIO oth per

ing and lie

Sut

Type and a Figure of the divisions which in afterages should succeed in the three most general Religions of the World. In this manner they account seventy different Sects among the Jews, seventy one amongst the Christians, and to the Mahometan they assign one more, as being the last and ultimate Religion, in which, as all fulness of true Doctrine is completed, so the Mystery of iniquity, and the deviation of mans judgment, by many paths from the right rule, is here terminated and confined.

The Turks have amongst themselves as well as in other Religions, Sects and Hereses of dangerous consequence, which daily encrease, mixing together with them many of the Christian Doctrines (which shall in their due place be described) and in former times also a fort of Fanatick Mahometans which at sirst met only in Congregations under pretence of Sermons and Religion, appeared afterwards in Troops armed against the Government of the

Empire.

So one Scheiches Bedredin Chief Justice to Musa, Brother of Mahomet the Fifth King of the Turks; after the death of his Master was banished to Nice in Afia, where confulting with his Servant Burgluzes Mustapha, by what means they might raise Sedition and a second War; they agreed, the readiest course was by broaching a new Sect and Religion, and by perswading the people to something contrary to the ancient Mahometan superstition. Whereupon Burgluzes masking his Villany under a grave and ferious countenance, took his journey into Aydinin, otherwise Caria, where he vented Doctrines properly agreeing to the humour of the people, preaching to them Freedom and Liberty of Conscience, and the Mystery of Revelations, and you may believe he used all arts in his perswasions, with which Subjects used to be allured to a Rebellion against their

their Prince, fo that in a short time he contracted a great number of Disciples beyond his expectati-Bedredin perceiving his Servant thrive fo well with his preaching, fled from his place of Exile at Nice into Valachia, where withdrawing himfelf into a Forest like a devout Religious man, gathered a number of Profelytes composed of Thieves, Robbers, and Out-lawed people; these he having instructed in the principles of his Religion, fent abroad like Apostles to preach and teach the people that Bedredin was appointed by God to be the King of Justice, and Commander of the whole World; and that his Doctrine was already embraced in Afia: The people taken with these Novelties, repaired in great numbers to Bedredin, who conceiving himself strong enough to take the Field, issued from his defart with Colours displayed, and an Army well appointed; and fighting with his deluded Multitude a bloudy Battel, against those Forces which Mahomet fent to suppress him under his Son Amurath; the deluded Rebels were overthrown, Bedredin taken Prisoner, and his pretences of Sanctity and Revelation were not available to fave him from the Gallows.

And thus we see, that the name of Gods cause, revelations, liberty, and the like, have been old and common pretences and delusions of the World, and not only Christians, but Insidels and Mahometans have wrote the name of God on their Banners, and brought the pretence of Religion in the Field to justifie their cause.

CHAP.

me

Ma

ph

he

fpii

and

Div

the

ced

mit

thof

Bab

rate apau read God, fo the

he m

Book II.

to be none day's ody

## CHAP. X.

Of the two prevailing Sects, viz. Of Mahomet and Hali; that is, the Turk and the Persian; the Errours of the Persian recounted and confuted by the Musti of Constantinople.

The two great Sects among the followers of Mabomet, which are most violent each against
other, the mutual hatred of which diversity of
Education and Interest of the Princes have augmented, are the Turks and Persians: The first hold
Mahomet to have been the chief and ultimate Prophet; the latter preser Haly before him; and though
he was his Disciple and succeeded him; yet his inspirations they esteem greater and more frequent,
and his interpretations of the Law most persect and
Divine.

The Turk also accuses the Persian of corrupting the Alchoran, that they have altered words, misplaced the Comma's and Stops, that many places admit of a doubtful and ambiguous sense; so that those Alchorans which were upon the Conquest of Babylon brought thence to Constantinople, are separated and compiled in the great Seraglio, in a place apart, and forbidden with a Curse on any that shall read them. The Turks call the Persians, Forsaken of God, abominable and blasphemers of the Holy Prophet; so that when Selymus the First, made War in Persia, he named his Cause, the Cause of God, and proclaimed the occasion and ground of his War to be

the Vindication of the cause of the Prophet; and revenge of the blasphemies the Persians had vented against him; and so far is this hatred radicated, that the Youth of what Nation soever is capable of admittance into the Schools of the Seraglio, excepting only the Persian, who are looked upon by the Turk as a people so far Apostatized from the true Belief, and fallen into so desperate an Estate by a total corruption of the true Religion, that they judge them altogether beyond hopes or possibility of recovery, and therefore neither give them quarter in the Wars, nor account them worthy of

life or flavery.

Nor are the Persians on the other side endued with better nature of good will to the Turks, effranging themselves in the farthest manner from their Customs and Doctrines, rejecting the three great Doctors of the Mahometan Law, viz. Ebbubecher, Ofman, and Omar, as Apocryphal and of no Authority; and have a Custom at their Marriages to erect the Images of those three Doctors of Paste or Sugar at the entrance of the Bridal Chamber, on which the Guests first casting their looks, leave the impression of any fecret Magick which may iffue from their eyes, to the prejudice or misfortune of the Married Couple; for in the Eastern parts of the World they hold that there is a strange fascination innate to the eyes of some people, which looking attentively on any, as commonly they do on the Bridegroom and the Bride in Marriages, produce macerations and imbecillity in the body, and have an especial quality contrary to procreation: and therefore when the Guests are entred, having the Malignity of their eyes Arrested on these Statues, they afterwards cut them down and dissolve them,

And that it may the more plainly appear what points of Religion are most controverted amongst

them,

V.

n

0

to

fir

In

H

CO

ÇII

K,

be

live

Pu

Ma

ten

to

YOU

hat

ty 1

of ,

101

them, and what Anathema's and Curses are by both sides vented each against the other, this following sentence passed by the Musti Esad Esendi, upon Schah Abbas Tutor to the King of Persia called Sari Halise, and all the Persians, will be a sufficient testimony and evidence of the enmity and hatred that is between these two Nations; an Extract of which is here drawn from the Book it self, licensed and approved at Constantinople.

If you had, says he, no other Heresie then the rejction of those elevated familiars of Mahomet; viz. Omar, Osman, and Ebbubecher, your crime would notwithstanding be so great as were not expiable by a thousand years of Prayer or Pilgrimage in the sight of God; but you would be condemned to the bottomless Abyss of Hell, and deprived for ever of Celestial Bliss; and this sentence of mine is confirmed by the same opinion of the four Imams, viz. Imam Azem, Imam Schass, Imam Malick, and Imam Hambeli; and therefore I friendly admonish you to correct this errour in your selves, and likewise in

your Scholar King Abbas.

Nor are you contented to pass with this single error, whereby you have gained the name of Kyzilbaschi, that is, Persian Hereticks, but you are become as abominable as the Durzi (a people that lives about Mount Libanus) of bad esteem and reputation, corrupted in all points of Doctrine and Manners; so that I cannot but pass this black sentence upon you, that it is lawful in a Godly zeal to kill and destroy you for the service of God; your Tenents being resuted by Giaser Esendi, who hath branded the Persians for Pagans, and in seventy several places of the Alchoran, and the very words of Mahomes demonstrated the clearness of their error.

C

ch

V

ho

to

OV

ho

an

Ba

th

th

it

ve

of

fti

lik

th

wi

fhe

tai

VO

W

th

or

at

He

of

for

Pr

th

If the Christian only for faying there is a Trinity in God is condemned for Life and Estate, why should the Persian expect better quarter, who is stigmatized for Herefie in seventy places of the Alchoran? And one of your deteltable opinions of the

first rank is.

That you esteem your selves obliged to assemble at the Mofels, but not to Prayers: for what fightfies your meeting, if not to Prayers? Mahomet himfelf fays, That he who repairs to the Congregation without a delign of Prayer, is a Hypocrite and a Diffembler, is accurfed of God, nor shall be blefled in his House or Estate, the good Angels shall abandon him, the Devils shall attend him, nor shall he ever prosper in this Works, or in the World to come.

In answer hereunto you fay, that the antient Order of Priests is extinct, that you have none whose plous lives enable to preach and instruct you, or to be your leader to holy prayer in the Publick Assembly. Do there want pious and holy persons of the Race of Mahomet? if there do not, why do not you imitate and follow them? but you are Enemies, and in open Hostility to the Mahometan Family, and excuse your selves from the use of Priests or Imams, because their innocence cannot equal that of Infants. In this point (it is true) you have something of reason; for your Imamis are not only Infidels in Doctrine, but defiled in their conversation; and your King is your High-Priest, frequents Stews and the Styes of deformed Lust, ravishing fair and chast Wives from the embraces of their Husbands; and that publickly in the face of the World, maintaining Concubinage with them. And where the example of a Prince makes fuch things lawful, his Subjects, whether Soldiers or Lawyers, will make no scruple to imitate his actions.

You

You deny the Verse called the Covering in the Al- Chapter choran, to be authentick; you reject the eighteen so called. The Wire Verses, which are revealed to us for the sake of the of Maboholy Aische.

At the Abdest or Washing, you hold it not lawful to wash the bare feet, but only lightly stroak them

over.

Your Mastachioes or hair on the upper Lip you never cut, but the Beard on the Chin, which is the honest Ornament of a mans countenance, you cut

and clip into what form you pleafe.

That holy Colour of Green appropriated to the Banner of Mahomet, which ought only to adorn the nobler parts, you in despight of the honour of the Prophet, with an irreverent negligence, place

it on your shooes and Breeches.

Wine which is an abomination to the true observers of the Law, you drink freely of, without scruple of Conscience; as also in Meats you make no distinction between clean and unclean, but use all with a like indifferency. In short, should I mention all those seventy points wherein you erre, and are without all comparison corrupt and erroneous, I should swell my writing to a Volume, and not attain my end, which is brevity.

Another finful custom you permit amongst you, which is, for many Men to be joined to one Woman; for to whom of them can be appropriated the Off-spring that is born? What Book have you, or Law, or example of any Nation to produce in approbation of this vile and unnatural custom? How vile must those Children be who are the issue of such Parents? that it is no wonder, there be none found amongst you worthy the holy Character of a

Priest or a Judge.

But you cannot be so irrational, as to deny that the Assembling in Mosebs to prayer, is necessary to

Divine

wh

and

ha

ho

Di

the

rio

YO

and

Fri

lav

the

int

rep

ket

Pag

cer

mo

Na

to

the

all

ho

vei

rec

you

for

Be

tha

ar

the

fev

ho

me

to

Divine Service; Mahomet himself prayed together with the people, and sometimes preserved Ebbecher to celebrate the Divine Service, following him as

others of the people did.

Why do not you ask your Pilgrims who come from Mecha, what mean these four Altars in the Mosch, which are the places of prayer designed to the four several Orthodox Sects? Why take you not example from these? but you are still perverse and obstinate, haters of God and his Prophet; What will you answer at the day of Judgment before Mabomet and his four Friends? who long since being dead, you revive their Ashes with ignominy, erecting their Statues at your Marriages in vulgar, and afterwards in contempt hew them down to yield pastime and occasion of laughter to the Spouses and their Guests.

Was not the first converted to the Faith, Ebubi-

cher ?

Was not Omar the bravest Champion of the Mabometan Religion against the Christians?

Was not he who disposed and distinguished the

Chapters of the Alchoran, the chaft Ofman.

Was not the bravest and most Learned bearer of the Zulfekar, or the Sword with two points, was it not Hali? And were not Imam Hassan, and Imam Husein, Martyrs of the Faith in the Deserts of Karbela?

Did not Mahomet say with his own mouth, 0 Hali, for thy sake there are two sorts of people predestinated to Hell? one that loves thee, and one that loves thee not. Are not you then that wear red Turbants much to be condemned, being of evil life and conversation, and not well inclined to the house of the Prophet, nor the samily of the faithful, as it is written in the Book called Addick? The Christians conserve the hoofs of that As on which

which Christ rode, and set them in cases of Gold and Silver; and esteem it an extream honour to have their Faces, Hands, or Heads, touched with fo when the holy a Relique. But you who profess your felves people Disciples of the Prophet of God, and derived from are called to Prayers the bloud and family of his Friends, despise so glo-from the rious a Title, commanding after the repetition of steeple. your Prayers, that is, after the Ezan, that Curfes and Blasphemies be proclamed against these holy

Friends and Associates of the Prophet.

Besides this, your Books maintain and avouch it lawful to pillage, burn and destroy the Countries of the Musselmans, to carry their Wives and Families into flavery; and from a principle of malice and reproach to carry them naked through your Markets, and expose them to sale to any Chapman; lagans themselves esteem not this honest nor decent, by which it is apparent that you are the most mortal and irreconcilable enemies to us of all the Nations in the World, you are certainly more cruel to us then the Sezidi, the Kiafirs, the Zindiks, then the Durzians; and in brief you are the Kennel of all uncleanness and sin; a Christian or a Jew may hope to become true Believers, but you can never.

Wherefore by virtue of that Authority I have received from Mahomet himself, in consideration of your misseeds and incredulity, I pronounce it lawful for any one of what Nation foever, that is of the Believers, to kill, destroy, and extirpate you; so that as he who flays a rebellious Christian, performs a meritorious action in the fight of God; much rather he who kills a Persian, shall obtain a reward seventy-fold from the fountain of Justice. hope that the Majesty of God in the day of Judgment will condemn you to be the Asses of the Jews, to be rode and hacknied in Hell by that despised

Q 4

people

e 0 U c

IS

le

**g** - d d

it

e

f

ď

f Ó

people; and that in a short time you will be exterminated both by us, the Tartars, the Indians and Arabians, our Brothers and Associates in the same Faith.

## CHAP. XI.

Of the Ancient Sects and Herefies among the Turks.

There are four Sects into which the Mahometans of the esteemed Orthodox belief are divided; and those are these.

The first is called Hanisse, which is professed in Turkey, Tartary, Eusbec, and on the other side of Jehun, Bactorus and Onus.

The fecond is Shaffee, whose Customs and Rules

the Arabians follow.

The third is Malechee, to which Tripoli, Tunis, Algier, and other parts of Africa devote them-felves.

The fourth is Hambelle, of which are but few, and

is known only in some parts of Arabia.

These four are all accounted Orthodox, and are followers of certain Doctors (as we may say amongst Christians, Scholars of Augustine, Thomas Aquinas, Dominians, or the like) and have only differences as to ceremonies, postures in their prayers, washings, diversities in some points of their Civil Laws; and each maintains a charitable opinion of the other, as true Believers, and capable of entring into Paradise, if their life and conversation be regulated according to their Profession and Tenents.

All

İ

A

p

tì

b

fe

All Mahometans actording to the Countries wherein they live, come under the notion of one of these four preceding Professions; but yet are nominated with other names and differences of Sects, according as they follow the opinions which some superstitions and schismatical Preachers amongst them have vented; and those commonly known and marked with the names of ancient Hetesies by the respective Opponents, which may properly be called so, because they are conversant in their Doctrines concerning the Attributes and Unity of God, his Decrees and Judgments, his Promises and Threatnings, and concerning prophesies and gifts of Faith, are especially these which stand in opposition each to other, viz.

Moatazali Bepibatii
Kadari To Giabari
Morgii To Waidi
Shii Chawarigi.

From each of these Sects, as from so many roots arise several Branches of different Doctrines, as according to the Tenents of the Turkish Doctors com-

plete the number of feventy two.

Mostazali signifies as much as Separatists; the reason of which denomination, was from Albasan the Scholar of Wasel Ebn Atn, the Author and Master of this Sect, to whom the question being proposed, Whether those who had committed a gross sin, were to be adjudged condemned and fallen from the Fuith? the Scholar Albasan instead of expecting the resolution of his Master, withdrew himself and began to interpret his sense thereof to his other Fellow-Disciples; from which withdrawing of himself they were afterwards denominated Mostazali, which is Separatists. But the name they give themselves

felves is the Defenders of the Equity and Unity of God, in declaration of the manner of which they fo differ among themselves, that they are divided into two and twenty Sects, which are maintained with that passion on all sides, that every party accases his opposites of Infidelity. But the principle in which their wrangling Sophisters accord in common, is this, That God is eternal, and that Eternity is an Attribute most properly agreeable to his Esence; but yet they reject the attribute it felf, faying, that God is eternal, wife, powerful, and the like, by his own entire and fingle effence; but yet they fay, he is not eternal by his eternity, nor wife by his wildom, nor powerful by his power, for fear of admitting any multiplicity in the Deity, or incurring the like error as they fay of the Christians, who divide and dishonour the Unity of God, by the conceptions they frame of the three persons in the Trinity. And if the Christians are to be blamed for introducing three Eternals, how much more are those who frame as many Eternals, as there are Attributes to the Deity.

Haierti.

Another fort derived from this Sect called Haiettis, hold that Christ assumed a true and natural body, and was the Eternal and Incarnate, as the Christians profess; and in their Crede or Belief have inserted this Article, That Christ shall come to judge the World at the last day, and for proof hereof alledge an Authority out of the Alchoran in these words. Theu Mahomet shalt see thy Lord return in the Clouds: which though they fear expressly in plain terms to interpret of Christ, yet they considently affirm it to be prophesied of the Messiah, and in discourse consess that that Messiah can be no other then Christ; who shall return with the same humane slesh again into the World, Reign forty years on Earth, consound Antichrist, and asterwards shall be the end of the World.

An-

C

I

f

Ì

C

Another fort of the Professors of the Sect of 18. Moatgali, are Is, whose first Author was Isa Merdad; these maintain that the Alchoran was created contrary to the express word of Mahomet, who Anathematizes all who are of this perswasion, saying, let him be reputed an Infidel, who believes the Alchoran created; for folution of which difficulty. and to concur with the words of their Prophet. they fay, that the Alchoran delivered by Mahomet, was but a Copy transcribed out of that wrote by God and laid in the Library of Heaven, and that when their Prophet denies the Creation of the Alchoran, he hath no reference to the Original, but to his own hand-writing which he had Copied, and extracted from the first, and infallible exemplar.

These also farther proceed to deny against the common Tenent of the Mahometans, the incomparable and Matchless Eloquence of the Alchoran; asserting that were it not prohibited, other Arabians might be found, who could far transcend every line of it in Wisdom and Rhetorick; which in my opinion is a strange kind of Impudence in the very face of their Prophet, who seems to be too proud of the exact disposition, and full signification of every word, that he judges it not less charming for the sweet found of its Eloquence, then it is convincing for

the purity and truth of its Doctrine.

The great Antagonists to the Montagali, are the spetatic Sephati, who Assign in God Eternal Attributes of Knowledge, Power, Life, &c. And some of them proceed so far, and grossy herein, that they frame conceptions of corporeal Organs of Sense, as of Hearing, Seeing, and Speech to be in God, assigning that those expressions of Gods sitting in his Throne, Creation of the World by the work of his Hands, his Anger against Sin, Repentance for

mans Conversion, which we call and como mides, are to be taken in the literal and plain fence, and have no need of farther fetched interpretations to clear the true notion of them : But yet herein their Do-Gors feem not to agree, some defining a body, to be the same as, per se subsistent, denying it to be an ellential propriety of a body to be circumfcribed and finite; others conclude that it is enough to fay that God is great, without argument of his circumscription, or determination to any particular place, with many other frange conceits, whereby are made apparent the roving Fancies of Ignorant Men, without the Rules or Grounds of Philosophy or Metaphylicks. But the loberer fort amongst them, who would appear more moderate and wifer then the rest, forbid their Scholars to make Comparifon of the Senses in God, with those of the Creature, who being more fubtly urged by their fevere opponents the Mostazali; they were forced to declare themselves more plainly, in this manner, that the God which they worshipped was a Figure, Vifible, and an Object of the Sight, confifting of parts Spiritual and Corporeal, to whom local Motion might be agreeable, but that his Flesh and Blood, his Eyes and Ears, his Tongue and Hands were not of any fimilitude with created fubstances, but were of another Crasis and Mixture which subjected them to no Distemper or Corruption; in proof whereof, they alledge the words of Mahomet, That God created Man after bis own Likeness: And all other of those Examples drawn from the Holy Scriptures with which the Alchoran is filled, and where in familiar expressions, the Divinity is pleased to condescend to the infirmity of Humane Capacity.

Kedari.

The next Seet is that of the Kadari, who deny wholly the Divine Decree or Predestination, affirming that every man is a free Agent, from whose

will

r

V

n

E

t

dis

to

b

A

f

ar

W

D

El

to

ra

W

fir

L

aff

CX

will as from the first principle all good and bad actions flow and are derived, so that as with just reason God crowns mans good Works with the Rewards of Blifs and Felicity; fo on the other justly punishes his evil Actions in this World, and in the next to come; and this they style the Doctrine of Equity, and define it to be a measure of mans actions, according to the rectitude and disposition of that right line, which the prime Intellect hath drawn out by wisdoms proportion. This opinion is absolutely rejected as heterodox in the Mahometan Religion; and yet it is not fully determined how Mahomet moderated in the diffrite between Adam and Mofes, whom an Arabian Doctor comi- Elnd Acally introduced, pleading and justifying themselves thir, Mr. before God. Mofes beginning first, reproached de Mori-Adam, that he was one immediately created by the bus Alaproper hand of God, in whom the Divine Nature bam. breathed the Breath of Life, whom Angels were made to adore, placed and feated in Paradife, and fortified with actual graces against the enormities and crooked irregularities of inferiour affections; from which happy state that he should fall and precipitate Mankind, together with himfelf, his crime was aggravated with all the degrees of his former perfection. Adam to excise himself, replied in this manner. Thou Mofes whom God hath called to a familiar parley, revealed his Will and Pleafure unto in those engraven Tables, where all Morality and Vertue is contained, refolve me this one Quere and difficult Problem, how many years be-fore I was created, dost thou find that the Law was wrote? Mofes answered, Forty. And did you find, reply'd Adam, that Adam rebelled against his Lord and finned? to which Motes attiwering in the affirmative. Do you blame me then, faid he, for executing that which God forty years before predestinated

t

n f,

4fe

th ar

nd

TY af-

ofe

vill

fi

d

destinated and designed me unto? and not only forty years, but many Myriads of Ages before either the Heavens or Earth were framed. Mahomes confounded, as the Kadari report with this Argument, lest the question undetermined, though his followers, as Men are most prone to error generally, entertain the contrary Tenent.

Jeha i.

The great Enemies diametrically opposed to these are the Jabari or Giabari; who maintain that a man hath no power over his Will or Actions, but is wholly moved by a Superionr Agent, and that God hath a power over his Creatures, to design them to Happiness or to Misery, as seems best to his Divine pleasure; but in the explication of this opinion they proceed in the most rigorous manner, and say that man is wholly necessitated and compelled in all his actions, that neither his Will, nor Power, nor Election is in himself; and that God creates in him his actions, as he doth in Inanimate and Vegetable creatures the first principle of their Life and Essence; and as the Tree may be said to produce Fruit, the Water to run, the Stone to move downwards, so are the Actions in Man, for which yet there is a reward and a punishment properly and necessarily allotted. This point is very subtly controverted by the Arabian Doctors, to which how the Turks are addicted, we shall farther discourse in the Chapter of Predestination,

Morgi.

The Sect of Morgi, are the great Favourers and Patrons of the Mahometan Religion, maintaining that a Musselman or Believer, though guilty of the grosself sins, is not punished for them in this World, nor receives his absolution or condemnation after death, until the day of Resurrection and Judgment: and farther, that as impiety with the true belief shall never be punished; so Piety and good Works proceeding from a false and erroneous Faith.

Faith, is of no validity or power conducing to the fruition of the joys of Paradife. And to these may not improperly be compared some Sectaries in England, who have vented in their Pulpits that God sees no sin in his Children; and that the insidelity of Sarah, being of the house of the faithful, is more acceptable to God, than the Alms, Prayers, and Repentance of an erroneous Believer, without the

Pale and Covenant of grace.

g cl, F

19

The opposite Sect to these are the Waidi, who were esteem that a man fallen into any great or mortal fin, is put into the condition of a deferter of his Faith; and though he be a professor of the true Belief, shall yet without recovery for ever be punished in Hell; but yet that his torments shall be in a more remiss degree then that of Infidels: But that opinion which in this point is esteemed Orthodox amongst the Turks, is this, That a finner in a high nature going out of this world without repentance, is wholly to be committed to the pleasure of God, either to pardon him for his mercy, or for the intercession of the Prophet Mahomet, according to chap. what he faith in the Alchoran, My intercoffion shall be for those of my own People who have greatly sinned; that being first punished according to the measure of their iniquity, they may afterwards in compassion be received into Paradife; for it is impossible they should for ever remain in the eternal slames with the Infidels; because it is revealed to us, that whofoever hath but the weight of an Atom remaining in his heart of Faith, shall in due time be released from fiery torments; for which cause some Sects amongst the Turks use Prayers for the dead, and place their Cemiteries always by the fide of Highways, that Passengers may be remembred of their own Mortality, and pray for the Souls of those departed; of which we shall have occasion to discourfe

course hereafter. The fictions the Mahometans frame of Hell, are as ridiculous as those they fancy of Paradile, For they imagine when they shall be called by Mahomet from this Purgatory at the day of Judgment, the way to him is over Iron Bars red hot with Fire, over which they must pass with naked Feet; only the Paper which they in their life time have taken from the ground and conferved from being trampled on by the Feet of Men or Beafts, shall at that day be strowed on the Bars of this hot pasfage, that they may pass that fire Ordeal with less torment; which is the reason the Turks see no small piece of Paper on the ground, but they immediately floop for it, and place it in some secret corner of a Wall, to redeem that (as they fay) from the difhonour of mens feet, on which the name of Godis or may be wrote, and with expectation to enjoy the benefit promised, when the soles of their feet shall try the intense heat of this burning Iron. fame respect also they snew to Rose-leaves, in confideration (as they believe) that a Rose was produced from the sweat of Mahomet.

The shii are the Sect spoken of before, opposed by the Subjects of the whole Ottoman Empire, as the most heretical of any of the rest, in regard they prefer Ali before Mahomet in the Prophetical Office, and restrain the Prophetick gift to the natural line derived from Ali, and that none is worthy of the Title of a Prophet, who is guilty of fin, though of the lower nature; some of which Professors called Alnofairi, affirm that God appeared in the form of Ali, and with his Tongue proclaimed the most hidden Mytteries of Religion; and some have proceeded yet farther, to attribute to their Prophets divine honours, afterting them to be elevated above degree and state of the Creatures: these expect the return of their Prophet ali in the Clouds, and have placed

te

fo

h

ti

ra

th

01

of

placed that belief as an Article of their Faith, from whence may feem to be grounded that mistake amongst our vulgar, that the Turks believe Mabo-

met shall again return into the World.

To the foregoing are opposed the Chimarigi, Camarigi. who deny that there is or hath been any such Function as that of a Prophet, allowed by God in any particular person; nor any ever sent into the world endued with that power of Infallibility, to resolve doubts, and teach and impose a new Law on Mankind; but if at any time fuch an Office should be necessary, it can never be refrained to one Lineage; for the person being faithful and just, no matter \* One of whether he be a Servant or Free, a \* Nabathean or rude fore

a \* Koraschite.

A THE STATE THE TIEST AND A STATE OF THE STA

4

9:

.

म न जिले के न

c

ve ed

These are ancient Sects amongst the professors the Alabiof the Mohometan Religion, out of which arose \* One of a to many others as by the confession of the Tuckish mobile fa-Doctors complete the number of feventy three, mough the But because the accurate search into so many is of Arabians. little delight or profit to the Reader, I shall content my felf with having given him a talte of these foregoing premises; and shall now give an account how busie these modern times have been at Constantinople in hammering out strange forms and chimera's of Religion, the better to acquit England from the accusation of being the most subject to religious innovations, the World attributing much thereof to the air and constitution of its Climate.

## CHAP. XII.

Concerning the New and Modern Sects among ft the Turks.

LL Ages and times have produced their Sects and Herefies in every Religion; and therefore we shall proceed in declaring some few that are of a fresher date then those in the foregoing Chapter, and so shall continue to descend to others which this prefent Age hath begot.

Zeidi maintains that God will fend a Prophet of the Persians with a Law by which shall be annulled

the latter the Law of Mahomet.

A fecond to this is derived from the Moatazeli, that denies any man can be stiled a Saint in this from the World, excepting the Prophets, who were with-Manageli, out fin; and that the true Believers shall in the next World fee God as clearly as we fee the Moon at full; against the Doctrine of Mahomet, who says God is invisible either to us in this world, or the next.

Malumie c There are also those called Malumigee, who maintain God is perfectly to be known in this World; and that by the Doctrine of Cognosce teipsum, the Creature proceeds to the perfect knowledge of his

Creator.

The Opponents to these are Mezzachulia, who hold, that they which know God only in this World by some glimmerings and rays of his Glory and Essence, is sufficient to lead them into. Paradife, and rank them in the number of the faithful.

Another fort there are called Jabaiah, which denies

That called Zed. is one of edition.

Drived

Meggacin-

Ta alab.

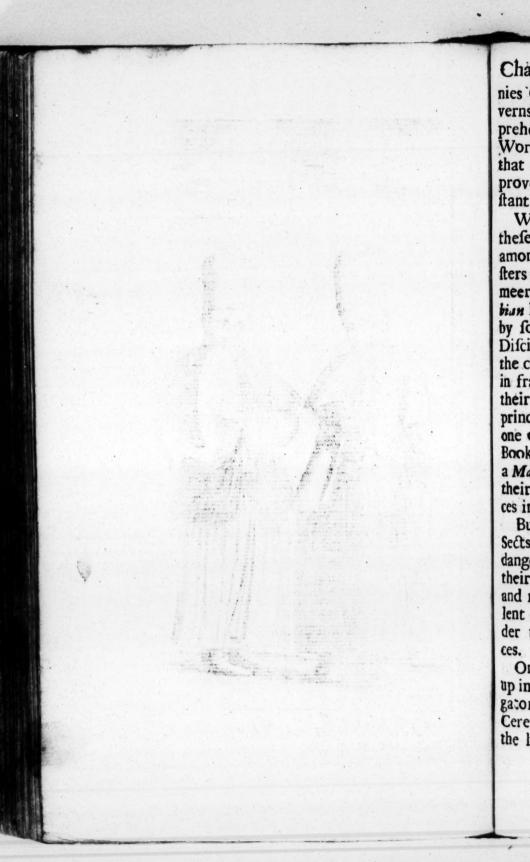
t s t g s fd i, s - t t d e ies o d d d 5



The Prior over a Convent of .



The Habit of Dervises



nies Gods Omniscience, assiming, That God governs the World by Chance and Accidents, not comprehending from Eternity or at the Creation of the World, a persect certainty of the particular Assirs that were to be transacted in it, and that God improves in knowledge by time, as men do by con-

stant practice and experience.

We shall not insist here to multiply many of these Sects, who have almost as many diversities amongst the Turks, as there are Schools and Mas sters; every Hogia that is but a Form above a meer Pedagogue, and reads a few Books of the Arabian Fables, esteems himself of mean account, if by some singular opinion which he instils into his Disciple, he distinguishes not his Gymnasion from the common and inferiour Schools. But these men in framing their particular fancies, and venting their follies, have a special care that none of their principles oppugn those five points of practice, and one of faith, mentioned in the first Chapter of this Book, which are the effential points that constitute a Mahometan; or derogate from the Authority of their Governours, or produce factions or disturbances in the State:

But these modern times have produced other Sects amongst the Turks, some of which seem in part dangerous, and apt to make a considerable ruptu e in their long continued union; when time changes, and revolutions of State shall animate some turbulent spirits, to gather Soldiers and Followers under these Dostrines and other specious pretences.

One of which is called Kadezadeli, a Sect spring Kadezadeup in the time of Sultan Morat, whose chief Propagator was one Burgali Effendi, who invented many
Ceremonies in praying for the Souls departed, at
the burial of the dead. Those that are of this

Sect cause their Imaum to cry loud in the ears of the inanimate body, to remember that God is one. and his Prophet one. Those who are principally devoted to this Sect, are the Ruffians and other fort of Renegado Christians, who amongst their confused, and almost forgotten notions of the Christian Religion, retain a certain Memory of the particulars of Purgatory, and Prayers for the Dead.

But the opinion esteemed Orthodox, and most generally allowed amongst the Turks, is, That no Mahometan goes eternally to Hell, but after a certain space of years is delivered thence, and passes into Paradife; After death they affign two forts of punishments; the first is called Azabe. Kaberi, or the punishment of the Grave, which being the bed of wicked men, binds with its Earth fo fast as it crushes their bones, and shuts the pores and crevifes through which they should see into Heaven; but the bodies of good men enjoy the comfort of having a window from their dark inclosures, to behold the Vision of Gods glory. The other is the pain of Hell, where the fouls remain until their torments are accomplished, and Divine Justice satisfyed.

There is an opinion of late years principally maintained amongst the Gallants of the Seraglio, and common in Constantinople, the professors of which are called Chupmeffahi, or the good followers of the Messiab; these maintain that Christ is God and Redeemer of the World; the young Scholars in the Grand Signiors Court are generally devoted to this Tenent, especially those which are the most courteous, affable, and best disposed, that it is grown into a Proverb amongst them, when they would commend and praife gentleness and courtele of each others nature, they do it with the expression of Chapmessabisen, as if they would fay, You are gentle, accomplished and excessive in your favours,

25 for

fa

thi

une

and wh

nit

of

Di

ed tat

mo

fev fro

fpr

illu

fet

let Re

ter it.

wh

fec

De

eve

wh

Sui

MO the

qui cip

lea

Re of

as becomes one who professes the Messiah. Of this fort of people there are great numbers in Constanstantinople, some of which have so boldly asserted this Doctrine, that they have suffered Martyrdom under this denomination, which is still mainatined, and secretly professed by such multitudes as wear white Turbants, that upon some notable opportunity were this Cause and Religion made the ground of some Toleration and Insurrection amongst its Disciple and Professors, it might take an unexpected sooting, and prepare a ready way for the slantation of the Gospel: but of this we shall speak more hereafter in its due place.

And because it is our intent here to declare the several Religions amongst the Turks, it will not be from our purpose to mention how far Atheism hath spread it self in these Countries; and as Logicians illucidate one contrary with another, and Painters set off the Whiteness of their Colours with a soil of let, or other Blackness; so the privation of all Religion is not unaptly placed in the same Chapter with the various and different professors of

it.

These then give themselves the Title of Muserin, Muserin, which signifies, The true secret is with us; which secret, is no other then the absolute denial of a Deity, that nature or the intrinsecal principle in every individual thing directs the orderly course which we see and admire; and that the Heavens, Sun Moon and Stars have thence their original and motion, and that man himself rises and sades like the grass or slower: It is strange to consider, what quantities there are of men that maintain this principle in Constantinople, most of which are Kadees and learned men in the Arabian Legends, and others are Renegadoes from the Christian Faith, who conscious of the sin of their Apostacy, and therefore desirous

that

 $\mathbf{C}^{!}$ 

ral

fer

fav

de

mo

and

for

Ka

Sto

lig

WI

CO

pe

pr

th

Wa

do

me

lig

of

er

by

In

pc

10

fca

m

th

th

CO

te

m

pa

Di

ft

that all things may conclude with this World, are the more apt to entertain those opinions which come nearest to their wishes. One of this Sect called Mahomet Effendi, a rich man, Educated in the knowledge of the Eastern Learning, I remember, was in my time executed for impudently proclaiming his blasphemies against the being of a Deity; making it in his ordinary discourse, an argument against the being of a God, for that either there was none at all, or else not so wife as the Doctors preached he was, in fuffering him to live who was the greatest enemy and scorner of a Divine Essence that ever came into the World. And it is observable, that this man might notwithstanding his accusation have faved his life, would he but have confessed his error, and promised for the future an assent to the principles of a better: but he persisted still in his blasphemies, saying, That though there were no reward, yet the love of truth obliged him to dye a Martyr. I must confess until now, I never could believe that there was a formal Atheism in the World, concluding that the principle (of the being of a God) was demonstrable by the Light of Nature; but it is evident now how far some men have extinguished this light and lamp in their Souls.

This poisonous Doctrine is so Infectious, that it is crept into the Chambers of the Seraglio, into the Apartments of the Ladies and Eunuchs, and sound entertainment with the Pashaes and their whole Court; this sort of people are great savourers and lovers of their own Sect, courteous and hospitable to each other, and if any by chance receives a Guest within his Gates of their own judgment, besides his Diet and Fare with much freedom, he is accommodated with a handsome Bedsellow of which Sex he most delights: they are very frank and libe-

ral,

ral, and excessive in their readiness to do each other fervice; It is faid, that Sultan Morat was a great favourer of this opinion in his Court and Militia, desirous withal to propagate that of Kadiz ideli amongst the vulgar, that they being a severe, morose and covetous people, might grow rich, and spare for the benefit of his Exchequer; for the Sect of Kadizadeli before-mentioned, is of a melancholy and Stoical temper, admitting of no Mulick, chearful or light discourses, but confine themselves to a set Gravity; in publick as well as private they make a continual mention of God, by a never-wearied repetition of these words, Ilabe ila Ellah; that is, I profess there is one God: there are some of these that will fit whole nights bending their bodies towards the Earth, reciting those words with a most doleful and lamentable Note: they are exact and most punctual in the observation of the rules of Religion, and generally addict themselves to the study of their Civil Law, in which they use constant exercifes in arguing, oppofing and answering, whereby to leave no point undiscovered or not discussed. In short, they are highly Pharifaical in all their comportment, great admirers of themselves, and scorhers of others that conform not to their Tenents. fcarce affording them a falutation or common communication; they refuse to marry their Sons with those of a different Rite, but amongst themselves they observe a certain Policy; they admonish and correct the diforderly; and fuch who are not bettered by their perswasions, they reject and excommunicate from their Society. These are for the most part Tradesmen, whose sedentary life affords opportunity and nutriment to a melancholy, and distempered fancy.

But those of this Sect who strangely mix Christianity and Mahometanism together, are many of R 4

(

1

ar

in

a

in

th

ca

th

na

fu

th

at

bu

K

We

tir

pe

Ca

the

wi

in

tra by

ful

and

Fr

enj

ag

to

the Souldiers that live on the confines of Hungary and Bolna; teading the Gospel in the Sclavonian Tongue, with which they are supplied out of Morapia, and the neighbouring City of Ragusa; besides which, they are curious to learn the Mysteries of the Alchorum, and the Law of the Arabick Tongue; and not to be accounted rude and illiterate they affect the Courtly Persian. They drink Wine in the month of Fast called the Ramazan, but to take off the scandal the refuse Cinamon or other Spices in it, and then call it Hardeli, and passes current for Jawful Liquor. They have a Charity and Affection for Christians, and are ready to protect them from injuries and violences of the Turks: They believe yet that Mabomer was the Holy Ghost promised by Christ; and that the descending of the Holy Spirit on the day of Pentecost was a Figure and Type of Mahamet, interpreting in all places the word myone in 6, to fignifie their Prophet, in whose Ear the white Dove revealed the Infallible directions to happiness. The Potures of Bosna are all of this Sect, but pay Taxes as Christians do; they abhor Images and the Sign of the Crofs; they circumcife, bringing the Authority of Christs example for it, which allo the Capticks, a Sect of the Greek Church imitated; but have now, as I am informed, lately difused that custom.

Potence a people of Lojna.

Another subtle point about the Divine Attributes hath begot a Sect amongst the Janizaries, called Bektash, so n one Bektash, which seems an improper subject so deep in the Metaphysical speculation to trouble such gross heads as theirs; they began (as it is said) in the time of Solyman the Magniscent, and are called by some Zerati; that is, those who have Copulation with their own Kindred, and by the vulgar Mamstonduren, or extinguishers of the Candle.

This

## Chap. XII. in the Turkish Religion.

This Sect observe the Law of Mahomet in Divine Worship, with a strictness and superstition above any of the Precisians of that Religion: but hold it unlawful to adjoyn any Attributes to God, by faying that God is great, or God is merciful, by reafon that the nature of God being infinite and incomprehensible, cannot fall under the weak and imperfect conceptions of mans understanding which can imagine nothing applicable to his Nature. this Sect there was a famous Poet amongst the Turks, called Nemifi, that was fleed alive, for faying, when the Emaum called the People to Prayers, at the ordipary hours from the Steeple with the usual word, Allah Ekber, God is one, That he lied, upon the supposition that no Epithete can be predicated of the Divine Essence, Amongst the Janizaries are at present many principal Commanders of this Sect; but formerly were more in the time of Becktash, Aga, Kul Kahya, Mahomet Aga, and others, who for their Rebellion in Constantinople (as we related before) were put to death under the Historical Pillar in the time of this present Emperors minority. These people against the instinct of nature use Carnal Copulation promiscuously with their own Kindred, the Fathers mixing with their Sons and Daughters, without respect to proximity of blood or nearness in the degrees of relation, fuffering themselves to be transportd contrary, to the abhorrency of Nature, by a weak, and illogical comparison of the lawfulness and reason, that he who engrafted the Tree, and planted the Vine, snould rather taste of the Fruit, then resign the benefit of his labours to the enjoyment of others; and in this Argument act against the inclination of innate modesty, according to that of Seneca,

Fera quoque ipsa Veneris evitant nefas, Generisque leges inscius servat pudor.

These people are easily induced to give false witness or testimony in the favour of their Sect. without confideration of Equity or reasonableness of their cause; by which means invading the right of others they became rich and powerful, until they were debased by the deprivation of Becktashes Authority, and Power of other potent favourers of their Sect: and though afterwards upheld by Sudgi Beker, a Standard-Bearer of the Janizaries, a rich and learned man, they received a fecond blow by his death, he executed by a Visier Kupriuli Mabomet, for his diversity in Religion and Wealth together; but farther animolity against this Sect was dissembled at that time, by reason of the multitude of those professors in Constantinople, and because reason of State saw it at that time necessary to draw bloud in many parts of the Empire for other causes, then for Errors in Religion.

The Sect called Sabin, though Mahametans in profession, seem yet to run contrary to the stream and general consent of all its professors, who give themselves commonly the Title of Enemies and Confounders of Idolatry, and yet these notwithstanding seem from the influence, the Sun and Moon have on sublunary bodies, of all living sensitive Creatures to conclude a certain Divinity in those common Lights of the World. In Constantinople there are some sew Astrologers and Phistians of this Sect, but in Parthia and Media they are numerous, the Men commonly worshipping the Sun, and the Women the Moon, and others the Artick Pole; they are not strict in a severity of life, or in the conformey to the prescriptions of their Law, but go-

vern

V

al

no

20

V

fo

0

0

ir

C

T

t

0

n

t

b

vern themselves with morality and prudence. They are not apt to believe the immortality of the Soul, nor the reward of Vertue, or punishment of Vice in the next World; nor prone to vindicate themselves from injuries, reproachful language, or other evil actions of men, but regarding them as the natural effects of the Celestial influences, are no more provoked by them than we are with a shower of Rain for wetting us, or the intense heat of the Sun in the Summer Solstice.

Munafihi, is a Sect purely Pythagorical, which believes the Metempsychosis of Transmigration of of Souls, of which there are some in Constantinople, one Albertus Bobovius a Polonian by Nation, but Educated in the Seraglio, and instructed in all the Learning of the Turkish Literature (from whom I freely confess to have received many of my observations) related to me a pleafant discourse that passed between him and a Dorgist at Constantinople, touching this fubject. This Dorgist being Learned, was the occasion that Albertus frequented his Shop the oftner; and once being after fome familiar acquaintance at a Collation together, it chanced that a black Dog giving them interruption at their Banquet, that Albertus kicked him to drive him to a farther distance; at which the Dorgist growing pale and disordered, Albertus guessed by his countewance that he was displeased at this unkindness towards the Dog; and therefore defired his pardon if thereby he had given him any subject of offence: the Dorgist being thus pacified with the courtesie of his Guest, advised him to ask pardon of God, for that it was no small crime and sin that he thereby committed. This happening at the fame time that the Funerals of a Mufti called Behai Efend, were then folemnizing, afforded an occasion of discourse concerning the Soul of the Mufri and Dog together; the Dorgist demanding the opinion of his Guest, whether he conceived the Soul of that Mufti was predestinated to remain within the Confines of the Grave, until the day of Refurrection? in the knowledge of which question Albertus seeming wholly ignorant, and defirous to understand the solution from him; the Dorgist began freely to declare that the Souls of men deceased enter into the Bodies of Beafts, which are in temperament most agreeable to the dispositions of those whom before they animated; as the Soul of the Glutton enters into the Swine, the Soul of the Lascivious into the Goat, of the Generous into the Horse, of the Vigilant into a Dog, and so the like; in proof of which he produced a Book treating of all the distinctions of Nature, and the proper affignments for their habitation after death: Adding moreover, that of this opinion it was pity there were so few in Constanting nople, some there were, and those all of his own Trade and Protession, but that at Grand Cairo were great numbers, strict adherers to this Doctrine; that for his part he prayed to God with the rest of his Brothers of the same Trade, that their Souls may hereafter be so honoured as to inform the body of the Camel; because they are Beasts that are laborious, absternious, patient and meek, and bring their Dorges from the remotest part of the East: and and that he did not doubt but after the Circle of 3365. years, that his Soul had travelled for several Ages through the World, and wandred from the body of one Camel to animate another; it should with the viciflitude of time return again to a humane body, more purifyed and refined than in its first Principles. And this was the Credo of the Dorgist, to which opinion it is faid all China is greatly devoted.

Eschraki, which signifies illuminated, is a Sect

purely

Cha purel

Idea,

the U

ber p

of th

Hand

of th

piece

rers o

meet

brace

on of

culty

ted :

titud

plati

fanci

Mabo

of ri

Schee

Mofc

their

ful c

of F

Poet

Mee

are

frail

of th

rend

they

yout

tion

are à

their

of (

Cre

purely Platonical, contemplative of the Divine Idea, and the number in God; for though they hold the Unity, yet they deny not the Trinity, as a number proceeding from the Unity; which conception of theirs they usually illustrate by three folds in a Handkerchief, which may have the denomination of three; but being extended, is but one entire piece of Linnen. These men are no great admirers of the composition of the Alchoran; what they meet therein agreeable to their principles, they embrace and produce as occasion serves in confirmation of their Doctrine; other parts which with difficulty are reconciled they reject, and stile abrogated: and because they apprehend that the true beatitude and blifs of Paradife confifts in the contemplation of the Divine Majesty, they contemn all the In Turkish fancies and groß conceptions of Heaven, which Menfued. Makemet hath framed to allure and draw the minds of rude and groß men. Of this Sect are all the Schegbs or able Preachers that belong to the Royal Moschs or Churches; who are men constant in their devotions, abstemious in their diet, of a chearful countenance, and taking behaviour, great lovers of Harmony and Musick, of an indifferent strain in Poetry, whereby they compose certain Songs in Meeter, for entertainment of their Auditory. They called in are likewise generous and compassionate of humane Turkish and frailty; and are not Covetous, Stoical, or Conceited Tophic of themselves, by which means their behaviour is rendred extreamly taking through all Confautinople; they are greatly delighted with an ingenious Aspect in youth, and from thence gather matter of contemplation on the comelines of the increated beauty: they are addicted to entertain a charitable affection for their neighbour, because (as they say) he is Creature of God, from whom our love is converted to the Creator. Their Disciples they procure as much as possible,

possible, to be men of comely and pleasing countenances, and Majestick presence, who they instruct in all the rules of abstinence, gravity, and other vertues most appropriated to their Sect. And these of all sorts of Turks seem worthy of the best Character, whom I compassionate, for not being born within the Pale of a Christian Church, nor duely instructed in the Mystery of Christianity, to which they seem by their morality and vertues already to have prepared many previous dispositions.

A Sect much different to that immediately foregoing is the Haireti, fignifying amazed, and doubtful in determination of all controversies, who can endure any thing rather then to controvert opinions, and dispute one question in chase of truth: they will neither undertake to perswade or disswade; but like the Academicks affirm that falfity may by the wir and contrivance of man be dressed in a habit as not to be diftinguished from truth it felf; and on the contrary, truth may be fo disguised with Sophistry and Delusions as to be rendred as deformed and ugly, as falshood, and therefore they conclude all questions to be meerly probable, and no ways admitting of certain demonstration; fo that in points of dubious controversies their common fayings are, Allah Bilur, God knows, bize karanuk, it is unknown to us, and fuch like expressions favouring of negligence and a bruitish want of curiofity to fearch into the Studies of Art and Science. Of this Sect some notwithstanding are Preachers, and from that degree are promoted to the Office of Mufti, in which they behave themselves according to their affected carelefness, with a readiness and facility to subscribe all sentences to the satisfaction and in favour of the demandant; adding for the most part these words, Well abu ealem biffenab, God knows

their of t tutio to th paffi or u to E augt are wha ry, fess ther com allo mat it is Efch

Cha

kno

Sent Stat thei incu dire judg the falli

ther

mer

ted ner the

feer

knows that which is best. As to the manner of their life and practice, they are punctual observers of the Rites of the Mahometan Religion and Constitutions of their Civil Law, but much incline to yield to the course of their own nature, and the force of passion; they drink Wine not to appear Cynical or unsociable, but more generally addict themselves to Electuaries composed of Opium, which tends to augment their natural stupefaction; and when they are overcome with the obscurity of this vapour. whatfoever you affirm, though never fo contradictory, they readily affent to, not fo much (as they confess) from a perswasion to one proposition more then another, but of a pleasing compliance to their companions, which humour the nature of their Sect allows of. And though they stile the Eschraki Dogmatical and obstinate Opiniators; yet by experience it is observed that the Mufiles Educated in the Eschrakian Schools have been much more fortunate then those of the Hairetian Sect; because the former having a certain foundation of principles, have been cautious in figning Feefes, or delivering their Sentence in the resolution of weighty Matters of State, choosing rather to renounce their Office, then their reason. But the others being negligent and incurious in their determinations, as if fortune did direct them more to the true part then folidity of judgment; have been always free and open in their Sentences; by which means events of State falling out unhappily, and the miscarriage attributed to the councel of the Mufti, they have been oftner subject to the punishment of banishment or death then their Opponents.

We shall not proceed to swell this Work with a longer Catalogue of these Sects, lest we should seem over-tedious to the Reader, and instead of pleasing his Palate, should over-charge his Stomach;

otherwife

otherwise we might proceed to recite as many Sects as there are Towns or Schools in the Empire, in every one of which fome pragmatical Preacher or other have always ftarted a new opinion, which can never want Disciples. And certainly the diversity of opinions in Turkey is almost infinite, and more numerous then in England, or other parts of Christendom, though commonly not proceeding from the fame malice, nor laid with the fame defign to the prejudice of the State: the reason of this variety amongst the Turks I attribute to the many Religions which voluntarily, and for interest or by force have entered into the Mahometan superstition, many of which being Grecians, and instructed in the Arts and Sciences with which that Empire once flourished, which was the Mine and Treasury of Philosophy and Learning, did afterwards mix with their new Religions (not being wholly fatisfied with the Alchoran) certain Traditions and Opinions of the ancient Philosophers: And several other Nations, as Ruffians, Mofcovires, Chircoffians, and the like, retaining some few remembrances of their first Notions and Principles, make a farther addition to this ill compounded medley, which also receiving some difference and variety as they encreafed and were propagated, have multiplyed into a number both unprofitable and tedious to fearch farther into.

CHAP:

Ch

me

der

wh

**Itri** 

the

of C

and

Cor

enq

of t

here

obso

fhall

but

the Prea these

that anciinstr

to hotheries,

### CHAP. XIII.

Of the Dervises,

T is commonly known and received, that the Turkish Religion is an absurd Composition of the Christian and Jewish Rites; in imitation of the former of which doubtless their Monasteries and Orders of Religious men were introduced; most of which incline to a pretended mortification and strictness of life; to Poverty, and Renunciation of the Worlds enjoyments, according to the devotion of Christians a thousand years past, whose piety and exemplary lives drew Infidels to extract a rough Copy of their elevated vertues.

I have been the more curious in making an exact enquiry into the Customs, Institutions, and Doctrines of the Mahometan Convents, because I find relations hereof sparingly scattered in other Books, and that obscurely without punctuality or certainty: But I shall promise my Reader to deliver nothing herein, but what I have good Authority for, and taken from the mouth of the most Learned of their Seighs or Preachers, which are the Heads or Superiours of these Societies.

The Doctors of the Mahometan Law inform me, that their Religious Houses and Institutions, are as ancient as Mahomet, from whom general orders and instructions were derived from their economy, first to his Disciple Hali; but our Turkish History and other Records make no mention of these Monasteries, till within these Three hundred and fifty

years

years, in the time of Orchanes fecond King of the Turks, who is famed to have been the first Founder of Houses of these Orders.

Thole of the Mahometan Faith, who first framed Rules and Institutions for these Religious, were two, viz. Calvettee and Nacksbendee, which after. Mahamet are esteemed the two Fountains from whence other Orders are proceeded, which are these following; from Chalvettee are derived

Nimetulahi from Nimetula Kadri from Kadri Kalenderi from Kalendar Edbemi from Edbem Hizrevi from Hizr Bektaffe from Bektafs.

The first Founders and Masters of these Orders.

C

fe

th

From Nacksbendee proceed only two, viz. Ebrbuharee from Ebrbuhar? Their Original Mevelevee from Mevelava. ( Founders.

These several Orders we shall distinctly touch upon, beginning with the Meveleree, which though fet down here last, yet because for fame amongst the Turks, th y are the first, we shall most largely and particu-

larly treat of them.

periour.

The Mevelevee, otherwise and most commonly Their Su- named Dervise, which word fignifies Foor and Renouncers of the World, have their chief and superiour Foundation in Iconium, which confifts of at the least Four hundred Dervises, and governs all the other Convents of that Order within the Turkish Empire, by vertue of a Charter given them by Ottoman first of the Mahometan Kings, who out of devotion to their Religion once placed their Prior or Superiour in his Royal Throne, because having been h's Tutor, and he who girted on his Sword (which is the principal Ceremony of Coronation) he granted him and his fuccessors ample Authority

and Rule over all others of the same Profession.

They pretend to great Patience, Humility, Mo-Their Pgdefty, Charity, and Silence, in presence of their Superiour or others; their eyes are always fixed downwards, their heads hanging towards their

breast, and their bodies bending forwards.

Their Shirts are of the coursest Linnen can be made, with a white Plad or Mantle about their Their fnoulders: but most wear a loose kind of Garment made of Wooll at Iconium or in Anatolia, of a dark colour; their Caps or what they wear on their heads, is like the Crown of a Hat of the largest size, made of a course Felt of a whitish colour; their Legs are always bare, and their Breasts open, which some of them burn or fear in token of greater devotion: they wear also a Leather girdle with some shining ftone upon the Buckle before, either of Marble or Alablaster, Porphyry, Ivory, or something that makes a great shew or luster; they always carry with them a string of Beads, which they call Tesbe. and oftner run them over, then our Friers do their Rofary; at every Bead repeating the name of God. When the Prior of this Order dies, they commonly fet a Hearfe for him in a Chappel, and upon it lay a long ftring of Beads as big as Wallnuts. It is also common amongst other Turks to carry Beads in their hands to play with; and they fay that when they have no other employment, that kind of divertisement drives away idle and evil thoughts.

Besides their Fast of Ramazan, they keep a Their weekly Fast on every Thursday, on which day, none Fasts. unless for fome indisposition of health, or other lawful cause, hath license to eat, until after Sun-setting.

Every Tuesday and Friday the Superiour of the Convent makes a Sermon or Exposition of some Verfes in the Alchoran, or out of the Books wrote by the Founder, or some other prime Doctor of the

Their turning round. Mahometan Law; after which is done, the Dervices with marvellous modesty and reverence bowing to their Superiour, begin to turn round, some of them with that fwift motion, that their faces can scarce be feen; a certain Pipe made of a Cane, founding all the time of this motion; and on a fudden when the Mufick ceases, they all stop with that exactness and firmness, shewing no symptoms of a disordered or swimming brain; to which having accustomed themselves from their infancy or youth, in some years that motion becomes as natural, with as little disturbance to their Head or Stomach, as to walk forward, or to use any other exercise which nature is delighted with. This custom (they fay) they observe with great devotion in imitation of their first Founder Mevelana, who for fourteen days together, and without taking any nourishment, used this Vertiginous motion by a miraculous affiftance (his Friend Hamze, or Companion, all that time founding by him with his Flute or Pipe ) until at last falling into an extalle, he received strange Revelations, and Divine commands for the institution of this his Order: The Pipe they play on they esteem for an ancient fand ified fort of Musick, and to be that on which Jacob and the other holy Shepherds in the Old Testament praised God.

It hath a doleful melancholy found; but their constant exercise and application thereunto makes it as Musical as can be imagined in such an Instrument: the best of those Canes are esteemed to come from Iconium, and are of twenty sive Dollars price. But this fort of devotion with instrumental Musick, is by Turks themselves disputed against, denying that their Founder, who was so spiritual a man, did ever institute, or himself use Musick in his turning round, because the Alchoran expressly forbids all devotion and service of God with Musick,

but

1

le

th

but only with the natural and living Voice; And that is the reason, why in calling their people to prayers they use no Bells, but only the Voice of a Man; and for this cause I remember, that in my time prohibitions have been made by publick Authority against this practice of the Dervises. But they on the contrary, alledging David's example, and his Dancing before the Ark as arguments for their Musick and Giration, have by the help of several persons in power, many of them being greatly affected with their devotion, maintained from time to time this custom and institution of the first Founder of this Order, notwithstanding that one Vanni Efendi, a great Seigh or Preacher, esteemed as a knowing Person by the Grand Signior and all the Court, hath by his Authority endeavoured to Reform this Corruption (as he calls it) amongst them.

They profess Poverty, Chastity, and Obedience, Their Proj like Capuchin Friers or other Orders of St. Francis; but if any have not the gift of Continence, he may obtain license to leave his Convent and marry; but of these, they observe that none ever thrived or lived happily with contentment, that renounced this Dedication to Gods Service.

The Novices ferve in the most fervile Offices, Their Emand in time others supply their places; they lie as ployment. Companions two together in a Cell, fome of which employ their time in Learning to Read and Write in Turkish, Arabick, and Persian; but most yield to the flothful temperament to which they are naturally addicted: but because the nature of man is restless, and must employ it self either in good or bad actions; most of these associates exercise some kind of Legerdemain, or tricks to amufe the minds of the common people; and fome really apply themfelves to Sorceries and Conjurations by help of

familiar Spirits. Busbequius tells strange stories of one with whom he was acquainted, that he would strike a stone of great weight and bigness against his bare Breast with that force and violence as were sufficient to knock down an Ox, or break the Bones of the stoutest Gyant; and that the same man he hath seen take an Iron Bar red-hot from the Fire and hold it in his mouth, and though the spittle and moisture of his mouth hissed with the heat, yet he seemed to take it thence again with-

out the least hurt or burning imaginable.

This fort of people of all other Turks, addict themselves to drink Wine, Strong-Waters, and other intoxicating Liquors; and cat Opium in that quantity, by degrees using their bodies thereunto, that no Mountebank or Mitbridates himself who was neur shed with Poison, are capable to digest half that proportion that these men will do; the effect of which is at first, like men drunk or mad, to raise their spirits to a fort of distracted Mirth, and afterwards when the fubtile vapours are confumed and spent, and a dull stupefaction overcomes them, they name it an extasie, which they account very holy and divine in imitation of their first Founder, who was often observed to put himself into this condition; and therefore what helps may be found to excite mirth or distraction, is lawful and allowable in this Order.

There is a famous Monastery of these in Egypt, invocating for their Saint one Rederlee, which by the Stories they tell of him should be St. George, in conformity with whom all other Dervises maintain a reverent esteem of this Saint, assiming that in his life-time he was a valiant Horsenan, killed Dragons and all forts of venemous Beasts; and now being departed this life, God for preservation of good men, hath given him power to deliver such

fe

fo

St

ot

mo

tra

of

Tu

oth

unc

Fai

Mo

and

as being in diffress, invokes his affiftance; especially those who are at Sea, and at the point of shipwrack; and that he with an extraordinary swiftness of motion slies from one part of the World to another in the twinkling of an eye, and feafonably comes in to their fuccor. These by vertue of that bleffing Kederlee confers upon them, pretend to charm Serpents and Adders, and handle them as familiarly as we do the most innocent and domestick Creatures; which art, as I have heard from good Authority, is not peculiar in Egypt only to Derviles, but to other men who are faid to be naturally endued with a vertue against the poisonous bites of Vipers and other venemous Beafts; who putting great numbers of them into a Bag together, do cull and fort them out with their hands, as one would do Worms or Muscles; and others with a word charm Serpents from moving as they crawl along the Banks of Nile, which Gifts these men pretend to inherit from their Parents, and others to polfefs in reward of their Vertues and Sanctity. fort of Egyptian Dervises have Sainted the Horse of St. Goerge, and have feated him in Paradife with the other three beafts in high respect and esteem amongst the Turks, viz, the Ass on which Christ rode, the Camel of Mahomet, and the Dog of the feven Sleepers.

These Dervises have Monasteries in the most famous places of the Turkish Empire, which serve the travelling Pilgrims of this Order for Inns and places of entertainment: for they above all other Religious Turks, journey and travel from one place to auther, where the Mahimetan Religion is prosessed, under pretence of preaching and propagating their Faith; and thus they travel upon Charty of their Monasteries and Alms of others into Persia, China, and the Dominions of the Mogul, by which means

S +

they



A Sort of Dervise that Travailes the World

Chap.XIV. Monasteries and Votaries.

they become the best spies and intelligencers of any that are found in the Eastern parts of the World.

I remember at Adrianople to have feen the ruine of one of these Monasteries situated on a pleasant Hill, and in good Air, that oversees the whole City and Plains round about; which upon enquiry I understand was demolished by the samous Visier Kuperli; because it was discovered to be a Rendezvous of the lewd Women of the Town, and a Stew where the young Gallants debauched the Wives of the richest Turks, to whom their Husbands had given liberty in honour to the Sanctity of the place, to be often present at the devotion of the Dervises; but their way of practice being too publick and scandalous, the Foundation of their House by the order of the Visier was razed to the ground.

### CHAP. XIV.

Of the Order of Religious Turks called Ebrbuharee.

This Order of Ebrbuharee was first instituted by their Founder and Institutor Ebrbuhar, from whom they have their denomination, who herein followed the Precepts and Rules of his Master Nackshende, from whom in like manner the Order of Mevelevee or Dervises are derived: for the better understanding this fort of people, the Reader may take this following, as an authentick discourse relating to their Manners and Original, which I shall deliver Verbasim as given me in writing by one esteemed

esteemed Learned amongst the Turks, and was a Hadgi or Pilgrim, and made it his business to inform me of this Sect. Sultan Bajazet, said he, in the year of Mahomet nine hundred and eleven, erected a Mosch and Convent in Constantinople, dedicated to this Holy Emir Ebrbuhar (that is the Race of Mahomet) upon whom rest the mercy of the Creator. This man both extrinsecally as to appearance in the World, and intrinsecally as to his devout Soul, was famous and renowned for the Miracles he worked; on which Fabrick Sultan Selim afterwards bestowed a Fountain of Water.

This Ebrbuhar Scholar of Nacksbende, taking into his company the affiftance of Abdulla and Ilahi and Vefa, Preachers and Heads of other Convents, came out of Asia to propagate their Doctrine in Enrope.

Their actions were governed with Meckness, Gravity, and Silence, and laying aside all superstitious Worships, they exercise themselves in pious actions; their discourses amongst themselves were nothing in relation to the things of the World, but

of Matters relating to a future life.

These poor Religious fast for the most part on Mundays and Thursdays; and both they and those devoted to their order abstain from all Meats that carry with them any setulent or ungrateful sinells, and in this manner these devout people exercised in abstinence and a moral life, and swallowed up or transported with the illumination of God, and attending to their daily prayers, Commemoration of Gods mercy, and other offices of devotion, acquire a holy disposition and preparation for Celestial glory.

As to the Holy Emir Ebrbubar, whose Mysterious life may God sanctifie to us; he was nourished with

Tabi,

If plish bendi God

Cha

Brea

Graj

fcent

ving

was

latio

his F

perfe

and

relat

Mal

are t

In

ty ar gene perft ged their tures

enab

a cle

Bread

Chap. XIV. Monasteries and Votaries.

Bread made of Barley, Oil of Olives, Hony and Grapes, and abstained from all things of a strong scent or savour; he eat but three times a year, giving himself continually to Fasting and Prayer; he was a man of great Sanctity, sull of Divine Revelation, his attractive vertue was grateful to all, to his Feet from divers Countries were many diseased persons brought, which afterwards returned sound and healthful to their own homes; all which is the relation of my Doctor and great admirer of the Mahometan Religion.

In commendation of the Religious of this Order,

are these Verses in the Persian Tongue.

Gher hakiki iahi der gehan bulendi Nakschibendi Kiun Nakschibendi; that is,

If thou wouldst find in the World one accomplished as a true Heroe, make thy self a Nakschibendi, who is the true pattern of a Servant of God.

And notwithstanding this great pretended purity and sanctity of these men, they are yet by the generality esteemed Hereticks in the Mahometan superstition, because they judge themselves not obliged to the Pilgrimage of Mecha, by reason of their pretended purity of Soul and Seraphick Raptures, which elevate them above the World, and enable them in their very Cells to be present, or have a clear Prospect into their Holy Mecha.

Ch

app on r

> day ture

and T

Ord

rema

forty

duri

fubl

mer

tern

tern

which

from

and

men fuch

com

by c

with

whil

terw

kete

and

or fo

ed in

# CHAP. XV.

Of the Nimetulahi.

Ne of those who are accounted in the number of Chalvetti is the Nimetulahi; they had their begining in the Hegira or year of Mahomet 777, and their denomination from one of that name, samous for his Doctrine and severity of life in the time of Sultan Mahomet, Son of Bajazet, called by the Turke Ilderim, or the Son of Thunder; He was an excellent Physician, and renowned for his vertues amongst vulgar; for better knowledge of his Life and Doctrine, the Reader may take notice what one of this Order related to me in admiration of his Matser.

He was one, faid he, who preached and published the Truth, mortifyed his Body, followed not the affections of the carnal Appetite, knew the intrinsick nature and quiddity of all Creatures, rendred continual Prayers and Praises to his Creator; and so long resigned himself entirely to speculation, until he arrived to the Ravishment of Extasses and Raptures, in which he oftentimes obtained the happiness to discourse with God.

He eat of all those things which God made lawful for humane nourishment, without observation of Fasts or strictness in Diet, but day and night continued his Prayers and Devotions: while he slept he extended not his feet like the Beasts of sense, who eat Corn and Hay in the Stables; sometimes the sear of God made him tremble, and his countenance

tenance became melancholy and affrighted with the apprehension of his Majesty. And to this perfection none ever arrived, nor to that intimate know-kdge of the Divine Secrets.

The Professors of this Order assemble every Munday night to praise the Unity of the Divine Nature, and Celebrate the name of God with Hymns

and Songs.

Those that would initiate themselves into this Order, are obliged to make a Quarentine first, or remain sequestred in a Chamber for the space of forty days, with twenty four drams of Meat a day, during which time they fee the Face of God, the sublime Paradise, and praise the Creator and Framer of the Universe; at the expiration of their term, they are taken forth by the rest of the Fraternity, who taking hands Dance in a Morris; in which Vagary, if any Vision appear to the Novices from God, they throw their Cloaths behind them, and fall flat with their faces on the ground, like men aftonished or strook with an Apoplexy, until fuch time as their Prior or chief of their Order coming and making Prayers for them, they return by degrees to their fense again, and taking them up with their eyes red and difforted, they remain awhile like men drunk, distracted or stupid; but afterwards their scattered spirits being better colkeled, the Prior demands in secret their Visions and Revelations, which they communicate to him, or some other serious and grave person well instructed in the Mysteries of their Profession.

Ch upr fore Ma won

ten,

fror

do

obli

days

verf

give

thei.

our.

fron

our .

Aque

bette

men

phis

to no

mear

gion

riage

the (

for d

that Plad

shave

Feet

Vent

faid |

T

T

T

T

# CHAP. XVI.

Of the Kadri.

This is another of those six Religions which are derived from Chalvetti, which had one Abdul Kadri Ghilani for its first Founder, a man greatly admired for his wisdom and abstinence, whose Sepulchre is found without Babylon, to which place many of those who enter into the Regular Orders

of these Convents make their Pilgrimages.

Those who enter into this Religion, must perform their Novitiate with degrees of abstinence and fasting; wherefore when first they take the profession upon them, there is bestowed upon them a small Cudgel made of the Wood of a Willow, weighing when fresh and green four hundred Drams, which they are alway to carry about them hung at their Girdle; by the weight of this they take their daily allowance of Bread, until such time as the Wood becoming exceeding dry, is also much the lighter, and so according as the weight thereof lightens, their proportion of Bread diminishes.

Besides their prayers of five times a day, to which all Mahometans are bound, they are obliged to spend the whole or best part of the night with turning round at the sound of a little Pipe, and to utter this word Hai, Hai, which signifies Alive, being one of the Attributes of God: and this they do in imitation of the Custom used by their Founder, who is said to have pronounced this word Hai so often, and with that vehemency, that the vein of his breast bursting, the blood gushed out

upoa

upon the Wall, and made the word Hai. Wherefore all his Disciples to follow the example of their Mafter, taking hands together in a ring, repeat this word Hai, Hai, with so much violence, and so often, until they fall on the ground without breath or life; those who last out longest carry off the dead from the Chamber, and lay them to recover their fpirits after their strained exercise; and this they do every Friday night. Every one of these are obliged once in the year to a retirement of forty days, in a little Cell free from all company or conversation, during which time they are wholly to give themselves to meditations, and to observe their dreams, and fo recount them to their Superiour, who studies the interpretation of them, and from them Divines of future things.

They have many times license from their Superiour, to be drunk or intoxicate themselves with Aqua vita, Opium, or any stupisying Drugs, to be better able to perform with more spirit and vehe-

mency their mad Dance.

These fellows are of a refined Wit, notable Sophisters and Hipocrites; their Secrets they reveal to none but those of their own profession, by which means they are subtle to cheat those of other Reli-

gions.

Û

d

h

0

,

11-

d

111

30

They are not debarred from the liberty of Marriage, but if they do marry they are excluded from the Covenant, and may wear any fort of Habit, yet for distinction sake they wear black Buttons; those that live in the Convent, carry a certain white Plad of a course Cloth, their heads with hair unshaven, without Caps or other covering, and their Feet bare. These are called Kadri, and have a Convent at Topbana in Constantinople.

The Founder of this Order, called, as we have faid before, Abdul Kadir Ghilan, was been in the

tl

p

re th

up H

co

to the

wł

ing

Ch tha

bri

hin

app

of t

vet 1

diffe

Con

are i

custo

Obom

up h

Melik

other

In

Hegira or year of Mahomet Five hundred and fixty one, and died in the year Six hundred and fifty feven: he was esteemed both a Lawyer and a Philosopher; his Master or Instructor was Abdul Mumin Gazeli. who composed two Books, one called Mugrib, or the Arabian Grammar, and another called Andalus At that time that Helakin Son of Genghiz Han came to Babylan, he caused him to kill one Alkams then Vice-king of that City, for being of the Persian Sect, called by the Turks Rafizi or Hereticks, because they reject Abubecher, Omar, and Osman, as Apocryphal Writers, and attribute not to them that honour of Holy men, which is given by the Turks.

The Prior or chief of the Convent of this Order, teach their Disciples a certain Prayer, which they whisper in their Ears, that it may not be overheard or known by others; this they are obliged to repeat every moment with little intermission, unless at times set apart for the offices of nature; and boast that it hath so much of essicacy in it, that by vertue thereof, they obtain the enjoyment of Di-

vine Visions and Revelations.

Their posture is like other Religious Mahametans, to fit with their heads hanging down, and their Nofes in their Breafts, which they call Murakabe; the better to keep them from distraction, or wandring thoughts, during their contemplations of Heaven, and the vanity of fatisfying the carnal ap-

petite.

Amongst the many Miracles that the followers of this Order recount of their Master, one is this, That coming once to Babylon to inhabit amongst the other superstitious persons and Samones of that City, they hearing of hisapproach went forth to meet him, one of them carrying in his hand a dilh filled with water; from whence they would infer,

that

that as that dish was full to the brim so as to be capable of containing no more, so their City was so replenished with Learned and Religious persons, that there was no place to receive him: Whereupon this subtle Sophister studying to consute this Hieroglyphick, whereby they would excuse the courtesse of due Hospitality, stretching his Arms first towards Heaven, and then bowed down and gathered a Rose leas which he laid on the water, which before had filled the dish: by which piece of ingenuity, he not only consuted the Parable of the Churlish Babylonians, but also so took with them, that they registed it as a Miracle of Wisdom, and bringing him into their City with triumph, made him the Superiour of all their Orders.

# CHAP. XVII.

# Of the Order of Kalenderi.

This Order may rather be termed the Sect of Epicureans then men retired to mortifie their appetites, and deny the world, as all other of the religious and regulated Turks pretend; but yet this fort of Fanaticks pretend to Religion by a different way of Libertinism and looseness in their Conversation; which they act so publickly, that they are not ashamed to profess their institution and customs to be after this manner.

In the time of Mahomet Mansur Son of Melkaziz. Oboma the Son of Silabdin, being ready to refign up his last breath, bequeathed to his Son Mahomet Melik Kiamel, the Government of Cairo, and all the other parts of the Kingdom of Egypt; Damascus

)

T and

a a control of the co

and

ten ligh nef of This

joy in mer their this Gir

Qua Mor



a Santone or Holy man

Chap. XVII. Monasteries and Votaries.

and Ferusalem to his Son Isa Melik Muazin and Diarbekir, to his third Son Eschresmusa; There lived a certain Santone, who always mentioned the name of God with the found of his Pipe, and with that Musick recreated himself day and night, not after a chearful and merry humour, but with fad and melancholy Tunes, accompanied his Pipe with Tears and Sighs. He was an excellent Musician and a deep Philosopher, endued with those supernatural vertues as enabled him to work Miracles clear, and notorious to all the World; he was an Hermite, called in Arabick Abdal; went with his head bare, and his body full of wounds, without a Shirt or other Cloathing, besides a Skin of some wild Beast thrown about his Shoulders; at his Girdle he wore some fine polished Stone; on his Wrists, instead of Diamonds and Stones of value he wore counterfeit Jewels, which carreid a lufter and fair appearance with them; this man was called Santone Ralenderi, who was continually finging Arabick Sonnets, and according to them Mulical Airs, making also harmonious compositions so artificially, that he seemed another David. But how strict and sober this Sanone was, his Disciples or Proselytes are of another temper, being wholly given up to jollity and delights, they banish all kind of melancholy and fadness, and live free of cares, passions or torments of the mind, and have this faying amongst them, This day is ours, to morrow is his who shall live to enjoy it; and therefore studiously attend to lose no moment or least part of their pleasure, but consume their time in eating and drinking; and to maintain this gluttony they will fell the Stones of their Girdles, their Earings and Bracelets. When they come to the house of any rich Man or person of Quality, they accommodate themselves to their humonr, giving all the Family pleafant words and chearful

chearful expressions to perswade them to a liberal and free entertainment. The Tavern by them is accounted holy as the Mosch, and believe they serve God as much with debauchery or liberal use of his Creatures (as they call it) as others with severity and mortification. And the Turks say, That in the Hegira 615, the Christians became Masters of Jerusalem, by reason that the Institutor of this Order of the Kalenderi, who had a chief hand in the Government of the City, was found drunk when it was assaulted.

# CHAP. XVIII.

Of the Edhemi.

The original Founder of this Order was one Ibrahim Edhem, concerning whom the Disciples themselves, or Followers recount things very obscurely, and tell us Stories that his Father was a Slave and Abasine by Nation, and went one day under the Fort Heranan to discourse with Ibnimelik King of Cairo, that he was a man very comely, facetious, and sober in his carriage, always desiring to please God, continued in the Moschs reading the Alboran, and in prayer day and night with his face prostrate on the ground, and often repeating these words;

O God, thou hast given me so much wisdom, as that I know clearly that I am in thy direction; and therefore secrning all Power and Dominion, I resign my self to the speculation of Philosophy and a Holy Life.

Cha



eligious man of the order of . Edhemi

His Servants feeing this his devout way of living, applied themselves to the imitation of his Austerity, and abandoning all greatness and vanities of the World, applied themselves to solitude and mortification; their superflows Garments they bestowed on the Poor, giving to those whose necessities required them.

Their food is Bread made of Barley, and Pray frequently with Fasting, and their Priors apply

themselves much to a faculty in Preaching.

Their principal Convents are in Cities of Persia,

especially Chorasan.

Their Cloathing is of a course thick Cloth, upon their heads they wear a Cap of Wooll, with a Turbant round it, and about their necks a white Linnen Cloth striped with red. In the Deserts they converse with Lions and Tigers, salute them and make them tame, and by the miraculous power of Divine assistance entertain discourse with Enoch in the Wilderness; This and many other wild discourses they make of this Edhem, but because there are but sew of this Order in Constantinople, being most appropriated to Persia; I could not receive so particular an account of their Rule and Institutions, as I have done of others.

CHAP.

0

W

h

W

Su

ov

fle

ra

bis

COL

ad

ten

kil

ma

man ther long

bis the

fleet

# CHAP. XIX.

The Order of Bectash.

HE original Founder of this Religion, is of no ancient memory or standing, nor had his Birth or Education amongst the Santones of Arabia, from whence most of these superstitious pretenders have had their beginning; but one of those that was an Army-Preacher, that could fight as well as pray, of whom my Learned Hogia gives me this account.

In the time, fays he, that the Warlike and Victorious Sultan Amurath paffed with his Army into Servia, and overcame Lazarus, the Despot of that Country, and flew bim in Battel, Becktash was then a Preacher to Amu- 30 Li rath; who amongst other bis Admonitions forewarned bim of trusting the Servians; but Amurath out of bis couragious spirit relying on his own Wisdom and Force, admitted a certain Nobleman called Vilvo, upon pretence of doing him homage, to approach near him and kifs his hand, who having his Dagger ready and concealed, stabbed Amurath to the heart, and with that blow Becktash knowing that this made bim a Martyr. treacherous death of his Prince, must needs also be the cause of his, for being so near his person, and prophesying of this fatal stroke, sought not to prevent it, but made preparations for his own death. And in order thereunto provided bimself with a white Robe with long Sleeves, which be proffered to all those which were bis Admirers, and Proselytes, to be kissed as a mark of their abedience to bim and bis Institutions; from this action the cuftom bath been introduced of kiffing the sleeve of the Grand Signior.

The

The Religious of this Order wear on their heads white Caps of several pieces with Turbants of Wooll, twisted in the fashion of a Rope, they observe constantly the hours of Prayer, which they perform in their own Assemblies; they go Cloathed in White, and praise the Unity of God, crying, Hu (which is, may be live)

and by these means obtain the Grace of God.

This Santone bath many millions of Disciples and Followers; now all the Janizaries of the Ottoman Port are professors of the same Religion. This Bectash at his death cut off one of his sleeves, and put it upon the bead of one of his Religious men, part of which hung down on his shoulders, saying, After this you shall be Janizaries, which signifies a new Militia; and from that time began their original institution, so this is the reason why the Janizaries mear Caps falling behind after the manner of Sleeves, called Ketche. Hagi Bestash was a person exceedingly attractive in bis conversation, boly to admiration, a Man of great Worth, and Majestick in bis comportment, be was buried in the City Kyr, where they have many Convents and Religious followers, who always praise and adore God: and thus far my Hogia informs me.

But whatsoever he says, this Order is the most abhorred in the World by the Kadizadeli, because that Bestash lest it to the free will of his Disciples, either to observe the constant hours of prayer or not; by which great liberty and licentiousness is entred amongst the Janizaries, who are Souldier-like, not over zealous or devout in their Prayers, little attendant to the Offices of devotion. In some Songs which this Bestash is said to have composed, it is often repeated, That none hath known God, because none hath seen him: And for this reason the most zealous Mahometans call the Janizaries Reservis, which signifies without Faith; and a certain Mustic called Ebusnud delivered his Sentence or

Fetfa,

li

t

f

ti

y: tl

ea

ci

ki

R

Pr

H

Be

ty

w l

Fetfa, to the question demanded him; If a Musselman or Believer should say to a Janizary, thou art a Pagan, what punishment he should merit by the Law? he replyed; that a man is an Insidel, who holds a

a Fanizary for a true Believer.

s,

10

is

**I-**

,

ne

d, see de la brist

Some Friers of this Order of Bedash do in all publick Shews and Solemities march near the person of the Janizar Aga, crying continual, Hu, Hu, with their Daggers drawn. They are a most licentious sort of people, much given to Sodomy, for which the ignorant and loose sort of Janizaries are willingly their Disciples; and are now grown into that vast multitude, as is almost impossible to extirpate them or their Vices; though corrosives are laid to eat away this Gangreen in the Militia, which goes creeping on with an unsensible pace; as we shall discourse more largely in the next Book of the Turkish Militia.

#### CHAP. XX.

Of the Order of Herewi or Hizrevi.

In the time of Orchanes the second King of the Turks, who Governed thirty five years, and Reigned eighty three, and died in the Hegira of Mahomet seven hundred and sixteen, there lived in Prusa, then the Regal Seat, a samous Santone called Herewi, who used to walk up and down, and as an act of charity to buy the Livers and Lights of Beasts to seed Cats and Dogs; he professed poverty and severe mortification with Tears and Sighs, which he acted with that servency that the Angels staying Heaven, came to be witness of his holy Penase.

Penance. The fame of which moved Sultan Orchanes to discourse with him, and to know the story of his past life; which he smiling began to recount, and told him, that he formerly was a King derived from the Line of Mahomet, had compassed with his Arms the Rivers of Nilus, Euphrates, and Tigris, had governed Provinces with his Sword and Scepter. had been triumphantly adorned with precious Stones and glittering Arms, and had made the World tremble at the very mention of his name. But at last considering the vanity of this world, he resolved on a folitary life, and to renounce all the follies and finall fatisfaction of Riches and empty Honours. At which faying, Sultan Orchanes was amazed, and faid, We ought not to despise those who under the guise and appearance of mad and distracted persons, mander through the world, for their Vertues are rare; and inthis man particularly I discover so much of sanctity, that I judge my self unworthy of the name of one of his Servants. And this is the reafon why Fools and Frantick people have ever fince been had in honour and reverence amongst the Turks, as those whom Revelations and Enthusiasms transported out of the ordinary temperament of humanity.

This Herewi was very Learned and experienced in Chimistry; and to those who professed his Order, and entred into the regular life of his Religion, instead of Aspers he bestowed Gold; he wore a Green Vest, and lived very abstemiously; he mended his own Cloaths, and dressed the Dyet for his Convent. He endowed many Moschs, and several Hospitals of Charity at Grand Cairo and Babylon. His Sepulchre is at Prusa, which is greatly visited by Pilgrims, and adorned by the Bounty and Muniscence of those who reverence the Memory of

this holy Santone.

This

e

f

n

0

th

th

Ís

at

is Sa

th

do

This is the best relation I could procure from one of the Sheighs or Preachers, and one that was Prior of this Order, whose example, as the original Copy, others of this Order imitate. They have a Monastery in Constantinople, as all the others beforementioned; besides which in this Capital City, nor in any parts of the Turkish Dominions in Europe, have I observed any Teke or Monastery, where Turks profess to lead a Religious life, but is one of the Orders hefore-mentioned; some others there may be about Babylon and Egypt, and remotest parts of Asia, whose names and constitutions I have not repeated here, who have (as I am informed) fomewhat more of ridiculous and superstitious work amongst them then I have declared in the account I have given of those I have been acquainted with in the parts I have travelled; yet it is observable they all of them pretend to Poverty as the nearest way to arrive to the happiness of Paradise; but with their Poverty (as I have feen in some of their Tekes where I have been, especially those removed from Cities) they mix so much negligence in their living, not caring for neatness in their Houses, but leave things in a diforderly and confused manner as testifies their laziness as well as poverty; and are not like the Cells of Capuchins, who having nothing to attend to besides their Prayers and Gardens, improve all things with that advantage, as graces Poverty, and convinces the World that in a moderate enjoyment of it there is more fatisfaction, than in those vexations which attend the disposal and government of heaps of riches, and the fatiety of opulency and plenty. is worth noting also, that on the Monuments of Santones and in the Gardens, or before the Gates of these Religious, there is always some ridiculous adornment, fuch as agrees with the fancy of Bedlams; as Crowning the Hearse of the Dead with Beads

e

le

ns of

ed r-

ji-

re he

or

re-

by-

vi-

nd

of

is

Beads and Horns, and Ribbands, and pieces of Tinfel, &c. and their doors with the like; accounting it a chief disposition to Divine Service to have a mind endued with an humour inclining to the fancy of Hypocondriacal or distracted Heads, so that I shall not enlarge farther in this Discourse, nor to glut my Reader with so insipid and sulsome a subject.

### CHAP. XXI.

Of Marriages and Divorces, and how far Concubinage is indulged amongst the Turks.

He state of Marriage is accounted both honourable and holy amongst the Turks, by which the Race of Mankind is best encreased and maintained; yet the Priest, as I may call him, or their Church-man, hath the least hand in the Solemnity; the matter, as an action wholly Civil, is performed before the Caddee or Judge; not unlike the manner practifed in England for some few years, according to that abfurd act of Marriages by a Justice of Peace; and is in the nature of a Recognizance, whereby the Husband doth personally oblige himfelf before the Judge to take fuch a Wife, and in case of his death or divorce, to endow her with a certain Estate to remain to her own disposal. The Woman is not there present, but appears by her Father or some of her nearest Relations, and is afterwards by a great attendance of Women brought covered, fitting aftride on Horseback under a Canopy to the Habitation of her Bridegroom, who remains at the Gate with open arms to receive her; there is great rejoycing and feasting hereat, the night before she brought to the company of her Husband;



The Habit of the Women in Constantinoples

Husband; but when the precedent ceremonies to the Marriage are performed and compleated, the House is all silent, and she is brought into the Bride-Chamber by an Eunuch (if she be of Quality) if not, by some Women of near Relation, and delivered to her Husband, who is himself to untie her Drawers, and undress her for his Bed, not unlike the custom amongst the Romans of Zonam solvere.

Polygamie is freely indulged to them by their Religion as far as the number of four Wives, contrary to the common report, that a Turk may have as many Wives as he can maintain; Though Mahomet had nine Wives, and Hali had fourteen, as being men more spiritual, and of a more elevated degree, had greater priviledges and indulgencies for carnal enjoyments.

0

n

fi

A

gi

th

he

ba

an

Re

and

ām

the

tha

mo the

free

the

and

This referaint of the number of their Wives is certainly no Precept of their Religion, but a rule superinduced upon some politick considerations, as too great a charge and weakning to mens Estates, every one that takes a Wise being obliged to make her a Kabin or Dowry, as we have said before; or else for better Regulation of the economies, and to prevent and abate somewhat of the Jealousies, Strifes, and Embroilments in a Family, which must necessarily arise between so many Rivals in the affection of one Husband who is obliged by Law and Covenants, to deal and bestow his benevolence and conjugal kindness in an exact proportion of equality. And lest this consinement to a certain number of Wives, should seem a restriction

and impeachment of that liberty and free use of

Women which they fay, God hath frankly bestow-

ed on Man, every one may freely serve himself of

his Women Slaves, with as much variety as he is able to buy or maintain, and this kind of Concubi-

is

le

s,

ns

ed

id

-0

the

ly,

125

by

ne-

01-

a

of

of

cubinage is no ways envied or condemned by the Wives, fo long as they can enjoy their due maintenance, and have some reasonable share in the Husbands Bed, which once a week is their due by the Law; for if any of them hath been neglected the whole week before, she challenges Thursday night as her due, and hath remedy in that case against her Husband by the Law; and if she be so modest as not to fue him for one weeks default, she is yet so ingenious to contrive a supply of her wants: And whereas these Women are Educated with much retiredness from the conversation of men, and confequently with greater inclinations towards them, and with no principles of virtue of moral honesty or Religion, as to a future Estate relating to the rewards or punishments of their good or bad actions; they are accounted the most lascivious and immodest of all Women, and excel in the most refined and ingenious subtilties to steal their pleasures; And as in Christendom the Husband bears the difgrace and scandal of his Wives incontinency, here the Horns are by the vulgar adjudged to the Father, Brother, and Wives Kindred; the Bloud of her Family is tainted and dishonoured, and the Husband obtaining a Divorce, quits himself of his Wife and dishonour together.

No question but the first Institutor of this easie Religion, next to the satisfaction of his own carnal and esseminate inclination, and this taking freedom amongst his Disciples; his main consideration was the encrease of his people by Poligamy, knowing that the greatness of Empires and Princes consists more in the numbers and multitudes of their People, then the large extent of their Dominions. This freedom (if it may be called so) was granted at the beginning of the World for the propagation and encrease of Mankind; and the Jews had that

permission

permission and indulgence to their loose and wandring affections, and we read that the Eastern parts of the World have abounded with Children of divers Mothers, and but one Father; and that ordinarily a Great Personage in Egypt hath been attended with an hundred lusty Sons in the Field, proceeding from his own Loins, well Armed, and daring in all attempts of War. But yet this course thrives not so well amongst the Turks as formerly; whether it be thought their accursed Vice of Sodomy, or that God blesses not so much this State of life, as when the paucity of Mankind induced a fort of

a necessity and a plea for it.

But chiefly through the irreconcileable emulation and rivalry which is amongst many Wives, those Witchcrafts and Sorceries (which in this Country are very frequent) are prepared against the envied fruitfulness each of other, that either they make an Abortive Birth, or otherwise their Children pine and macerate away with fecret and hidden charms, by which means they are now observed not to be so fruitful and numerous, as is the Marriage-bed of a fingle Wife; nor is the family fo well regulated, and orderly, as under the conduct and good Housewifry of one Woman, but contrarily filled with noise, brawls and dissentions, as passes the Wisdom of the Husband to become an equal Umpire and Arbitrator of their differences, which confideration restrains many, though otherwise inclineable enough to gratifie their Appetites, from incumbring themselves with so great an inconvenience; and I have known some, though childless, have adhered to a fingle Wife, and preferred Quiet and Repole, before the contentment of their Off-spring.

The Children they have by their Slaves, are equally esteemed with those they have by their Wives; Neque very Turcz minus bonoris deferunt na-

is

h

E

of

V

di

mo

th

wi

4

1-

le

e, of

no

ose

try

ed

an

ine

ms,

e fo

of a

ed.

rufe-

with

dom

and

tion

ough

ring

ered

pose,

are

heir na-

ili minus in bona paterna juris habent, Busbeq; Ep. 1.

But yet with this difference in esteem of the Law, that unless the Father manumisses them by his Testament, and confers a livelihood upon them by Leagacy, they remain to the Charity of their Elder Brother that is born from the Wise, and are his Slaves, and he their Lord and Master; and it is with them, as in the Civil Law, Partus ventrem sequitur; So that from the Loins of the same Father, may proceed Sons of a servile and ignominious condition,

There is also another fort of half Marriage 2-mongst them, which is called Kabin, when a man takes a Wife for a Month, or for a certain limited time: and an agreement is made for the Price before the Cadee or Judge: and this Strangers oftentimes use, who have not the Gift of Continency, and are desirous to find a Wife in all places where they travel, and is the same which they term in Spain to be Emancibado, or Casado de Media Carta, only the ast there is not made allowable by the Laws as in Turkey.

There is another fort of Marriages commonly used amongst the Turks (if we may give it that honourable Title) which is the conjunction of an Eunuch with a Woman; such as are wholly disarmed of all parts of virility, do notwithstanding take many Wives, and exercise Lusts of an unknown and prodigious nature.

There is also one point or restriction of Matrimony in the Turkish Religion which is observable; that is, a Mahometan may marry himself with what Woman soever, though esteemed an Insidel,

11

as a Christian, Jew, or any other different profession, so it be of those who are of a Learned Religion of which Books are wrote to defend and maintain it; but such Women as are of a Religion which hath nothing in it of Leaning or of written Law, as the Sect of Meinzee, who adore the Fire, conserving it always burning in their Temples, and are to be found in the parts of Persia, but principally in some Countries of the Mogul; and also the Gipsie Women are prohibited (of which great numbers are amongst the Turks:) a Vagabond people without Religion, but what is fabulous and ridiculous; and having no Literature or knowledge amongst them, are reputed as abominable amongst the Turks.

And here the Turks upon occasional discourses of the severity and strictness of the Christian Discipline in matters of Concupifcence, telling them that no Copulation is allowable but in the Marriage-Bed, and that restrained and confined to one Wife, without the additions of Slaves to fatisfie with variety the corrupted fancy; that the very thoughts of Lust and Concupiscence pollute the purity of the Soul; And that who foever looks on a Woman to Lust after her, commits Adultery in bis heart; They presently deride these our Precepts and our Laws, which Christians not only by their actions and corrupted lives contemn and invalid, but Authority it felf not by a simple connivance only, but by indulgence and priviledges, foments and encourages persons walking contrary to that which is confessed to be an indispensable Law. For proof whereof they mention the Stews of Italy, Whoredom made an allowable Trade and Profession in Venice, Naples, and the City of Rome, and the Cantoneras in Spain, and framed into a Politick Body

Je ti

R

M

of

th

di

of

of

h

lė

it

e

in

ie

rs

ut

bn

n,

of

ci-

em

ri-

one

ery

the n a

bis

pts

neit

id,

On-

and

nich

root

ore-

in

the

Bo-

dy

dy (as it is related and apprehended by the Turks) from whence Taxes and Impositions are raised: The Turks comprehend not the Politick grounds hereof, with which in Italy this Maxim is defended, nor is it fitting to produce the reasons or argue it with them; fince the benefit which accrews to the Roman Church, and the Profits that arise thence, being employed in maintenance of Gallies and Forces against Infidels, is the best can be faid to hallow this permission; but 'tis an improper argument with a Turk to excuse this License and Authority to fin, upon considerations of being better able to War against the Professors of his Religion. therefore the Turk will hardly be convinced but that this manner of Concubinage hath much more of Sanctity, Order and Policy in it, as being free from Diseases and Foulness, than the wandring Lusts of Stews or Impudence of Cortesans, made bold and hard-foreheaded by concession of Authority.

> Pudet hæc oppropria Nobis Et dici potuisse, &c.

Amongst all the priviledges that the Sultan enjoys above his Subjects, this one hath less then they, that he cannot marry; but yet he hath as many Women as serves his use, though never so libidinous, or are requisite for the Ostentation and great Magnificence of his Court, according to the custom of the Eastern Princes, who placed a great part of their Pomp in the multitude of their Women. This disuse of Marriage in the Sultan, hath been a Maxim of State, and reckoned amongst the Turks, interdecana Imperii, from the time of Bajazet, until this very Age: the reasons hereof are diversly related. Bubequius saith, That Bajazet after the great Vitory

ctory obtained against him by Tamerlane, to his other great Misfortunes and Difgraces, had this one added, of having his Wife Despina, whom he dearly loved, to fall into the hands of the Conqueror. whose ignominious and undecent treatment before the eyes of her Husband, was a matter of more dishonour and forrow, than all the rest of his affli-Clions: fo that ever fince that time, the Sultans to free themselves from being capable of that difgrace on occasion of like fortune, take no feminine companion of their Empire in whom they may be more concerned then as in Slaves, or the loss of Goods, Riches, or Estate. But in my opinion, this Policy is of a deeper reach and defign, then the confiderations of matters fo meerly possible; for as I have heard, the only fign and ceremony of a Sultans making a Wife, is the endowing her with Riches agreeable to her condition and quality, not called Kabin, which is Dowry, but Pashmaluck or Mony for her Shooes; which, besides Presents, Jewels, and Rich Garments for her felf, and great attendance, her Revenue ought to be equal to that of a Valede or Mother of the Grand Signior, which is four or five hundred thousand Dollars yearly Rent; fo that were this custom in use, and meeting with the disposition of some princes that are Amorous and Prodigal, the chief Revenue of the Empire would be expended in the Chambers of Women, and diverted from the true Channels in which the Channel ought to run for nourishment of the Politick body of the Commonwealth. Besides, were it the custom for Sultans to take Wives, it would contract that main principle of Policy amongst them, of avoiding Alliances and for Relations of the Grand Signior abroad. And this was the principal realon of the murder of Sultan Ofman, tenth Emperor of

ti ha A

tu te lo Br he

a I fel for or ma

do ter as tha

Div Kac ftre from Wi vide pelle or I

no i main third is ma more

the I to re

the Turks, contrived by the Rebellion and Toleration of the Souldiery: it being objected that he had married a Soltana, whereby he had contracted Alliances, contrary to the fundamental Constituti-

ons of the Empire.

The tye and folemnity of Marriage, and the nature thereof amongst the Turks, is as before related: from which the Woman hath no ways to unloofe her felf, whilft the Husband maintains her with Bread, Butter, Rice, Wood, and Flax to spin for her Cloathing; the Law supposes her so industrious a Housewife as with her own labour to supply her felf: there are some other points pleadable in Law for Divorce in behalf of the Woman, as impotency, or frigidity in the Husband, and the like; but the man hath divers means to acquit himself, and can do it by feveral allegations; and may upon as case terms, and on as light grounds fue out his Divorce, as was permitted to the Jews in cases of dislike, or that she found no favour in his eyes.

There are amongst the Turke three degrees of

Divorce, every one of which is made before the Kadee or Justice, and by him drawn out and regiftred. The first separates the Man and Wife only from the same House and Bed, the maintenance of a Wife being still continued; The second not only divides them in that manner, but the Husband is compelled to make good her Kabin, which is a Joynture or Dowry promised at her Marriage, so as to have no interest either in him or his Estate, and to remain in a free condition to marry another. third fort of Divorce which is called (Ouch Talac) is made in a solemn and more serious manner, with more rigorous terms of separation, and in this case the Husband repenting of his Divorce, and defirous to re-take his Wife, cannot by the Law be admitted to her without first confenting and contenting him-

felf

elf to fee another man enjoy her before his face. which condition the Law requires as a punishment of the Husbands lightness and inconstancy, and as an evidence to flew that though the Turkish Law is very indulgent and open in the free choice and enjoyment of Women, yet that it punishes such as unadvisedly frustrate the solemn points thereof; with remarkable notes of infamy and diffrace. Notwithstanding some afterwards repenting of their Divorce, have been contented with the condition, and have chosen some handsome Youth to enter into the Bed of their Wife. It is a merry Story that is told of one, who in this case being put to a great streight, resolved to call the first man he conveniently met to this Office, that fo as one unknown, his reputation might be the less concerned: the man he first lighted on happened to be a Kaick gee or Boat-man, who it seems to well fatisfied and pleafed the Wife, that she afterwards renounced all interest in her Husband, and resolved to adhere to hen new Lover, of whom she suppofed the had fufficient proof and acquaintance with already to esteem a better Husband then her for-There are but few amongst the Turks, though fome are found, who fo heartily repent of their Divorce, and so fond of their separated Wives, as to be contented to take them with the foregoing condition: for it is reputed a kind of an abomination; and when they would fignifie any matter far alienated, or estranged, they all call it (Ouch Talae) fomething fo divided and separated as to be a Sin and prophanation fo much as to covet or defire it.

CHAP.

for

enc Rit

an

Alc use

bom

Pro

the

firm cut,

fam

Co

it i

the

ver

ner ille circi

the

#### CHAP. XXII.

Of the other parts of the Turkish Religion.

### Of Circumcision.

Ircumcision is not reckoned amongst one of the five Points which constitute a true Mabometan Believer, but 'tis only (as we have faid before) proposed as a tryal and proof of mans obedience to the more necessary parts of the Law. This Rite of Circumcision is not received by them as an Article or Precept delivered expresly from the Alchoran, but by tradition and antient practice and use amongst the Arabians, before the time of Mabomes, derived originally from Ishmael or Esan, whose Progeny they are, and from thence give themselves the name of Ishmaelites. The Arabian Doctors affirm that Mahomet himfelf was born with his Navel cut, and naturally circumcifed; perhaps to equal the fame Story which the Jews report of Mofes, and some others of the Patriarchs, and it seems in those Countries where Circumcifion is in practice, that it is not unufual Children to be fo born; who are therefore called Sons of the Moon, on whom the vertue of the Moon hath more than ordinary man- in the second ner of influence. Credebant siquidem Arabes, quod but an iille qui sub luna radiis nasceretur, contrabi perinde ac circumcisum præputium.

The Turks never circumcife their Children until the age of feven years and upwards; and then they do it by a Barber or Chirurgion, it not being efteem-

4 0

ed a matter appropriated to the Office of the Emaum or Priest; for (as we have faid before) they make no fuch distinction as Clergy and Laity; I mean, as to any spiritual Character of Priesthood: for a man may cry upon the Steeple to day, and like their Pastor be the first to lead his Congregation to their Prayers, and expound the Alchoran in the Pulpit; and next day be expelled his Parish, and become free to any other secular Employment or Profession: They observe some Ceremonies amongst them on this occasion, often differing according to the Country and place; but commonly the Child is fet on Horseback in his best Cloaths, attended with his School-fellows and Companions, who with loud shouts repeat some words in the Alchoran; and being brought home, and the act of Circumcision performed, he is carefully atcumcifion tended for his Cure, and in the mean time there is a Feast or Banquet prepared for the Guests; those who of riper years become Mahometans in some places are carried about the Town on Horse-back, with a Dart in their left hand pointing to their heart, fignifying that they will rather fuffer themfelves to be passed through with that Instrument, then renounce that Faith they then profess. this Circumcifion is an admission and introduction of them into the number of the Faithful, as it is amongst the Jews, and Baptism with the Christi-

Ceremothe Cir-

S Second

ans.

is

W

pr

IR.

W

tic

th

ly

of

ho

fu

ry

fin

T th

fa Al the

the

laf no th Wa

#### CHAP. XXIII.

Of the five necessary Points which are required to constitute a true Mahometan.

# Of their Washings.

Hough Mahomet faith in the Alchoran that his Religion is founded in Cleanness, and that it is half of his Law; yet much before Mahomet's time Washings were observed according to the same prescriptions by the Arabians, who descending from Ishmael, maintained by tradition the practice of Washings: and he had no other share in this invention, then that it was enforced by his Authority on the Professors of his Sect. The Turks are certainly a very cleanly people in their exteriour manner of living; as in their Washings relating to their holy exercises and duties, they are very precise and superstitious; some of them believing that the very water purifies them from the foulness of their fins, as well as from the uncleanness of their bodies: There being three forts of Washings observed by them.

The first is called Abdest, which is a preparation for their Prayers, entring the Mosch, or reading the Alchoran; they first wash their hands and arms, then their neck, their forehead, the crown of their head, their ears, their teeth, the face, under the nose, and last of all their feet; but if the weather be cold, and not convenient to uncover them, it is sufficient, if they make some evidence thereof by any other outward signification.

The

Cł

ed

not

Pra

the

cou

fac

Pra

VOI

in r tha

tim Fri

the

for

buf joir

of felv

por the

faci

of

as i

and

ans the

bef

and

ite 001

as

ben Wit

anc

die

Ma

The fecond is called Gusul, which is the cleanfing of the Bath after copulation or nocturnal pollutions; until which time a man is called Giunub, that is, his prayers are accounted abominable before God, and his Society to be avoided by Men.

The third is Taharet, which is a Washing after the ease or evacuation of nature; to this homely office they defign the three last fingers of the left hand; and upon this account they call Christians Tabaratfis, which is as much as one defiled and impure for want of this manner of cleanling. And washing is fo usual and frequent amongst them both before and after Meat, as hath caused a common Proverb amongst them, That God bath created Meat, that men may bave occasion often to wash their hands.

#### Secondly, Of their Prayers.

After their Washing follow their Prayers, which Mahamet to recommend to his Disciples the force and vertue of Prayer, calls it in his Alchoran the Pillar of Religion, and the Key of Paradife, and enjoined the performance five times in the space of twenty four hours, viz. between the day-breaking and Sun-rifing, called Sabanamafee; Secondly, at Noon, called Vlemanasee; Thirdly, at the middle hour, between the Noon and the setting of the Sun, called Kindinamasee; Fourthly, at Sun-setting, called Achanamasee; Fifthly, at an hour and half in the night, called Yachinamasee; this action they perform with very much reverence and devotion, and hold that they ought to be so intent and fixed in their thoughts on this religious act towards God, that no business of the World, though the execution of the Sultans Decree should in the same moment be commanded, or fire should burst forth in the very Chamber where they remain, or an arm-

ed Enemy within their Gates or Camp, they ought not yet to be diverted, or break abruptly off their Prayers, to extinguish or oppose themselves against their inevitable destruction; nay, if they do but cough, or fpit, or fneeze, or rub any part of their face, or hands, where a Fly bites, during their Prayers, they must begin them again, for they are void, and esteemed to be of no effect. It is much in my opinion that Infidels should be possessed with that awe and fense of the Divine Majesty in the time of their Audience with him; and yet that Friers and others of the Roman Church obliged to their Office, as the Turk to his Namas, should perform it so perfunctorily, as to mix the discourse of business with the repetition of their Breviary, and join with their Responsals, Answers and Resolutions of questions are made them; and so satisfie themselves in the Opus operatum, as if it were more important to comply with his command who imposed the Office, than with his who primarily enjoined the facrifice of prayer.

The form of their Prayers is not extracted out of the Alchoran, only the collections of Sentences, as in the Name of God, God is great and merciful, and the like, are deduced from thence (as Christians do from the fountain of the Holy Christians) the rest is compiled by the four Doctors we have beforementioned, viz. Ebbubecher, Omar, Ozman, and Ali; whose names are wrote in golden Characters on the Walls of most Moschs: Herein they observe many postures and gestures of their body. as placing their hands one on the other before them. bending the body kneeling, touching the ground with their forehead, moving the head to each fide, and the like; in which it is difficult to make diftinction of those meerly invented and ordained by Mahomet, from those which were primarily in use amongst amongst the ancient Arabians: But that the order-

ly Ceremonies in their Prayers may be better de-

Epift. 3.

scribed, it will be to our purpose to hear what Busbeguins relates of the whole Turkish Army, whom he had feen drawn up orderly in the Field at their Devotion. I saw (said he) in that Plain, a great multitude of Heads folded up in Turbants, who with profound silence attended to the words of a Priest their Conductor; all of them being drawn up in ranks and file. and covering with their extended Orders the whole Plain, feemed to have framed a Wall or Bullwark by the reqular disposition of their Bodies: their Cloathings were of light colours, and their Turbants comparable to the whiteness of the Snow, and the variety of the different colours of their Garments, fed the eyes with a strange pleasure: in this manner so immoveable they stood, as if they had grown in the place where their feet were fixed, no coughing hemming, nor voice was heard nor so much a any motion was perceived of their heads; every one at the name of Mahomet pronounced by the Priest, bowed bis head to his knees; and at the name of God reverently prostrated himself, and kissed the Earth: and thus the Turks with devout ceremony and profound attention perform their whole Duties; Supposing that Prayer to become fruitless, which is interrupted by scratching the Head, rubbing the Hands, or any other gesture not effential to their Prayer. But of all Nations and Religions that I have known, they are the most hypocrital;

they are those who love to pray in the Market-

place, and in the Corners of the Streets to have

praise of Men; for it is observable with the Turks,

that where they find the most Spectators, especially

of Christians, to chuse that place how inconvenient

foever, to spread first their Handkerchief, and then

ers consists for the most part in praises of the Di-

The substance of their Pray-

begin their Prayers.

vine Power and Attributes; mixing therewith Petitions for

fo

fo

pa

in

di

vi

kn

Re

tit

as

up

ru

Ea

ru

ve

Tr

fo

Ge

tri

ma

m

ob

th

ea

th

tin

La

th

me

fer

Pr

bu

th

for the fafety of his Prince and his Dominions, and for Diffention and Wars amongst Christians, which part they conceive God hath greatly gratified them in, and rejoycing upon the rumours of Wars and disturbances in Christendom, as an effect of the Divine facility and concession to their Prayers: 'They know well by experience, what Tacit reports of the Roman Policy; That, Omne Scelus externum cum la- Lib. 12. titia babendum, semina etiam odiorum incende; and Hift. as the Romans destined Armania to be a prize held up, and the Stage also, on which the Tragedy of the ruine of the Eastern Nations were to be acted. Eandem Armeniam Specie largitionis turbandis barbarorum animis prabuerint; so the Turks forbore for several years the total Conquest of the Provinces of Transilvania, Moldavia, and Valachia, reserving them for the Cadmean Fields, wherein the Hungarians, Germans, Polonians, and the People of those Countries themselves might destroy one the other, and make his entrance to the possession of them the more facile, and less bloudy.

#### Thirdly, Of their Ramazan.

The third necessary point of their Religion, is the observation of the Month of Ramazan, or a Fast in that whole Month, in which time they can neither eat, drink, or take any thing in their Mouths, whilst the Sun is above the Horizon; afterwards, upon shutting in of the Evening, that the Emaum lights the Lamps, which in that Month are exposed round the Steeple of every Mosch, they have liberty to eat: most part of the night they spend in Feasting, reserving commonly their greatest Delicacies and best Provisions for the consolation of that Fast; their business and employments they attend most to in the night, passing the day as over-tedious in sleep-

ing,

C

CC

fo

q

2

tic

ac

cij

fie

th

M

ob

the

joi

lan

Wi

pa

evi

to

ver

per

per

and

ver

of t

nun

mag

gist

ligi

the

ing, fo that their Fast is nothing but a changing the day into night. This Month they call facred and holy, and the time when the Gates of Paradife are opened, and of Hell are shut: and so strict is the imposition of this Fast, that it is no less then Death for a Turk to be accused of the breach thereof. In this Month to drink Wine is esteemed an in expiable Crime; and fuch who give themselves that liberty at other times, do yet, not to give scandal, abstain from it fourteen days before the beginning of this Month; and Women, and other of the more fuperstitious fort, begin fifteen days their Fast before it is enjoyned by the Precept of their Prophet. But fuch as are fick, or have any infirmity, or are travellers in their journey, have a permission to eat; but with that condition, as to remain obliged at other times of their health and convenience to thmake good those days of the Ramagan, of which Ley remain indebted to the performance of their aw.

Mr. Pocock, Note de Arahum moribus.

The Institutions of this Month of Ramagan, procceded from Mahomet himself, in the second year of his Prophetick Office, which he did not affume until he had fully compleated forty years, having before in imitation of the Jews Fast of Ashura, Levit. 16. ver. 29. in memory of the overthrow of Pharach and his Host in the Red-Sea, enjoined to the Arabians the fame time of Abstinence: but afterwards apprehending it dishonourable to be beholding to the Jews for the invention of a Fast, instituted the Ramazan, the time of which is governed by the course of the Moon, and falls out commonly ten days fooner then in the preceding year, fo that this Fast with time comes to run through all the Months, & is more easie to the Turks when it happens in the short days of the Winter, rather then in the Summer, when the days are long and hot, which he-

come

come tedious to the ordinary fort of people, who for necessity are forced to labour, and yet for the quenching thirst dare not resresh their mouths with a drop of water.

#### Fourthly, Of their Zacat.

Which is another necessary point to the constitution of a Mahometan, which is the bestowing Alms. according to certain rules prescribed by four principal Doctors of their Law: the word Zacat fignifies as much as Encrease, because the Alms procure the bleffing of God, and multiply the store of the Merciful. According to this command every man is obliged to give one in a hundred of all their Estate to the relief of the poor; and though this Precept is enjoined as an engredient to constitute a true Mahametan, yet Covetousness and Policy so much prevail with the Turks, that the Rich are both unwilling to part with fo much of their Estate, and searful to evidence their Wealth by a true calculate according to the Zacat; fo that the Poor are the best observers of this injunction, the Rich conceiving it superfluous, and never intended by God to make the performance of Religion a fnare to their Estates.

#### Fifthly, Of their Pilgrimage to Mecha.

Which is enjoyned to every one who hath Riches and Freedom from great Offices and Charges of Government, to perform it; being a Type or fignification of their passage out of this world into the next. The number of those who yearly undertake this Pilgrimage is uncertain, though most commonly are registred from divers parts where the Mahometan Religion is professed, above Fifty thousand Souls; these Pilgrims depart about the latter end of May from

d

at

e

e

from Constantinople and meet with those from Anatolia, Caramania, and others of that quarter of the World at Damascus; those from Persia assemble at Babylon; those of the parts of Egypt at Grand Cairo, and all unite upon a Mount not far distant from Mecha, where they observe divers Ceremonies, as making Corban or Sacrifice which they do by killing Sheep, and sending part thereof as Presents to their Friends, and distribution thereof amongst the Poor. They also here strip themselves of their Garments, and being covered only with a Blanket, go in procession through the Mountain, in signification that they must now leave all their sins and affections of the World behind them. Here also they leave their Christian Slaves, that so they may not prophane the Holy

City with the Uncircumcified.

The chief Commander over the Pilgrims (for amongst so considerable a number of people, there must be rule and Government) is appointed by the Grand Signior, and is called Sur-Emini, by whom he sends 500 Zechins, an Alchoran Embossed with Gold, carried on a Camel, and as much black Cloth as ferves for Hangings for the Mofchs at Mecha; and this is yearly presented from the Sultan to that place; when the new Hanging is let up, that of the former year is pulled down, and is by the Pilgrims torn in pieces; some getting more and some less, carry any rag of it home, as a Relique and token of their Pilgrimage, which ferves them in place of the Caabe to which they turn their faces at the time of their Prayers. The Camel which carried the Alcboran, at his return home is decked with flowers and other ornaments, and having performed this holy Journey, is ever after exempted from all labour and fervice.

CHAR

0

fol

the

ot

vei

per

tha

ver

mi

Ch

app

the if ]

COU

beg

pub

gre Sea

the

ted four

Cou

#### CHAP. XXIV.

Of the Bairam and Ceremonies used at that time by the chief Officers to the Grand Signior.

The Bairam is the Feast of the Turks, of which there are two in the year; one immediately following the Fast of Ramazan, as our Easter doth the Lent, which is called the great Bairam; the other is the little Bairam, which happens about seventy days after the former; at which time the people for three days cease from their labour: present one the other, rejoice and take greater liberty than at other times; which no question but was invented by Mahomet, for relaxation of the bodies and minds of his Followers, as well as in imitation of the Christian Feasts.

The Bairam is then conceived to begin at the first appearance of the new Moon after the Ramozan; which is sometime deferred a days time, if the weather prove cloudy, that the Moon is not visible; if longer the Sky be obscured, according to the course of nature, it is presumed that the Moon is begun, and so their Feast begins also; which is published at Constantinople by the discharge of the great Guns at the point of the Seraglio upon the Sea-shore, at which time the Lights or Lamps on the Steeples of the Mosch's are extinguished or omitted to be lighted, and Drums and Trumpets are sounded in all publick places of the City, and Courts of great Persons: so that every one betakes

n

y

r

e

e

d

h

all

P.

felf to Mirth or Pastime as his own inclination or convenience leads him.

But that which will be most curious to the observation of the judicious Reader, is, the relation of the Ceremonies used in the Seraglio at this Feast by the feveral Officers of State to the Grand Signior, and to one another; which are fo formal, precife, and constant to the least motion of every Member of the Body, as will clear the Turks from that opinion which passes of them in the World of being rude, uncivil, and void of all Ceremony or Courtship in their comportment and behaviour; which according to the best information I could procure, is for the most part in this manner.

The Antiport leading to the Lodgings of the Kapa Agasi (or chief Eunuch who commands the Pages ) being adorned with rich Carpets, Cushions, and other Furniture after their fashion, on the Vigil or Eve before the Bairam, all the Prime Officers of State belonging to the Empire then at Constantinople, assemble themselves at the Grand Signiors Seraglia three or four hours before day, where as foon as day breaks, the Grand Signior mounted on Horseback, passes through the midst of them, and goes to the Moschs of Santa Sophia, where having said his morning Prayer, he returns again to the Seraglio.

Being returned, he enters the Hasada or Royal Chamber, and fetting himfelf in his Seat of State, having the chief Eunuch of the Pages on his left hand, the Sons of the Tartar Han (which remain for Hostages in the Turkish Court) upon signs made to them, are the first who present themselves before him to wish him a happy Festival; whom (as I have heard reported) he walks three Paces to meet, and they proftrating themselves, say, Eiamifcherif, which is, May thefe days be happy, and arising

kifs

of a cers kne then

CI

kifs

his

the

Eun this fron as th

tolia or Pi labs,

Muft hands der,

ward all the to pa

to wh or; fe Veft, as the

variety wrote this C

perfori the Go This

or ente (10, W Pages a lance as

rages; the Cha state ha kiss his hand, and so retire. The next who makes his address, is the Prime Visier, who standing on the right hand of the Grand Signior in the front of all the Beglerbegs, Pashaws, and other great Offcers, Complements the Grand Signior upon one knee, and nearer approaching, killes his hand, and then arising takes the station of the Kapa Agasi, or Eunuch of the Pages. The next who follows in this Ceremony is the Mufii, who on the left hand fronts the Officers and principal Heads of the Law, as the Kadelescheres or Lords chief Justices of Anapolia and Greece, the Nakib Efebref, principal Head or Primate of the Kindred of Mahomet, the Mollabs, Preachers called Seighs, and others. Then the Mufti bowing his head to the ground, holding his hands on his Girdle, killes him on the left shoulder, and the Grand Signior steps one pace forward to meet him, and so retires to his place; then all the others in their feveral Orders take their turns to pass this Ceremony, who are treated according to what the Prime Visier informs the Grand Signior; for some kiss his Hand, others the hem of his Vest, some his Sleeve, others his Breast, thereafter as their Quality and Authority is, which is fo full of variety and formal niceties, that there is a Book wrote expresly treating of all the particularities of this Ceremony. The last of all who is called to perform his Complement, is the Fanizar Agasi, or the General of the Fanizaries.

This part being thus far passed, the Grand Signior enters into a more retired Chamber of the Seratio, where the Arz Agalar, or the four principal Pages are the first of the Court to do their obeyfance as before: then follow the Eunuclis and other Pages; In the mean time a Dinner is provided in the Chamber of the Divan, where the Officers of state having complyed with their obligation, take

1

th

to

of

of

Ot

ma

chi

as

lou

kno

twe

a li

dep

at t

rule

amo

tion

trar

lowe

dese

nage

fairs

a plentiful repast at the Grand Signiors charge; after which the Grand Signior makes a present to each of the sixteen principal Officers of Sable Vests,

with which the Ceremony concludes.

Then is way made for the Coaches of the Soltanaes, who having been Cloystered in the old Seraglio the whole year before, are glad at the Feast of Bairan to have occasion to make their Visits to the Grand Signior in the first place, as being of his Kindred and Relations, and then to the Queen or Queen-Mother, and to the other Soltanaes and Ladies, with whom they use variety of Ceremony according to their Condition and Quality; and there have liberty to remain for the space of three days in Banquetting and other divertisments of Musick and Discourse.

It may well be observed from the premises, how generally the World is mistaken in the opinion is conceived of the Courtship used amongst the Turks, commonly reputed by Travellers to be rude, coming much flort of that quaintness, bowings, cringings, and reverent postures used in Christendom. true the Turks deportment even in the most vile and mechanick vulgar, though never fo mean, is carried with a strange kind of barbarity and rudeness to wards the best of Christians in those parts; which proceeds rather from a fort of pride and detellation on taught them by their Religion, than from any want of being instructed in their duty of due reverenceto their Superiours; for in their carriage one towards the other, they observe the rules and niceties of Complement with as much variety and exactness, as is exercised in Rome, or the most civilized Courts of Christendom; and amongst the chief Minister there is much preciseness and caution used not to exceed the limits of that Ceremony which inferi ours owe the fuperiours, left they should disparage

d

3,

Ď-

ng

s, is

nd

0-

tiant to rds of fs, their own quality, or give occasion to the World to believe their disorderly submission to be a part of adulation. And therefore it is worthy the study of Christian Ministers employed in Embassies in the Ottoman Court, to be well informed in the rules and manner of their carriage in the presence of the chief Ministers of State; for uncovering the head, as in Christendom, is amongst them esteemed ridiculous and affrontive, and the manner of little bowings and often inclinations of the body, taken as acknowledgments of the great diftance there is between the Masters they represent; and therefore a little Ceremony at the entrance, and the like at departure, with a steady and constant behaviour at the time of the Treaty or Discourse, is the best rule for a Christian Minister; which is interpreted amongst Turks as the effect of gravity and estimation of themselves; it being certain, that the contrary hath caused many Christian Ministers to fall lower in the reputation of the Turks, than they had deserved for their wisdom and dexterity in the management of the more substantial points of Affairs.

#### CHAP. XXV.

Of the Prohibition of Swines Flesh and Wine.

HE five foregoing Principles already treated of are (as we have faid before) the effential points required towards the constitution of a true Mahometan; other matters are proofs and trials of their obedience; amongst which none is more enjoined then the prohibition of Swines flesh and Wine: which are called Haram, things abominable and forbidden. The first in reality abhorred by them, and as displeasing as the Flesh of a Man to civilized People, or a Dogs thigh to fuch as have been used to Delicacies and wholesome Viands. But Wine of late years, though forbidden by the Law, hath gained a better reputation, and though accurfed by them, is yet accounted of fo strong a temptation, that the fin is the more excufable; and though the Alchoran positively inhibits the use thereof, and the Expositors of the Law have so far removed it from all possibility of becoming lawful, that they have determined that if Wine be spilt on the ground, and in that place Grass grows, and with that pasture a Sheep or an Ox is nourished, those Cattle become Haram, and are as abominable as the Flesh of Swine.

But notwithstanding the severe Prohibitions hereof by their Religion, Wine is so commonly used, that it is publickly drank without cautions or fear of giving scandal; the great Men, because in Office,

are

lig of W

blac

tic

Co

10

ma

the

tha

the

or

and

rer

the

Ch

a S

of

Wa

ma

on

corn

app

fon

Col

the

pla

ons

tent

the

ope

Cou

are more careful how the World discovers what delight they take in that liquor, lest the miscarriages of their Office should be attributed to the excess of Wine; or their knowledge of the nse of that which deprives them of their reason, render them uncapable of their Trust and Dignity. For the Turks account it impossible to drink Wine with moderation, and are ignorant of the benefit of it for Concoction of crude humours and indigestions of the stomack; and wonder to see it by English, French; or Italians tempered with Water; for unless they may drink it with full Bowls, and have fufficient thereof, to give them their Kaif, (as they call it) that is to transport them into a dissolute mirth, or the ridiculous actions of drunkenness, or to a surfeit or a vomit, they esteem it not worth the drinking, and a provocation to the appetite and palate to remain with a defire of demanding more.

But fuch as would appear Religious amongst them, and are superstitious, morose, and haters of Christians, abstain wholly from Wine, and are of a Stoical pride, melancholy temper, and cenforious of the whole World. These men who drink only Water and Coffee, enter into Discourses of State matters, censure the Actions, and pass Characters on the Grandees and great Officers; Assumt Stoicorum arrogantia, Sectaq; que turbidos, & negotiorum appetentes faciat. Tac. lib. 14. And this was the reafon why the great Visier Kuperli, put down the Coffee-houses in Constantinople, and yet priviledged the Taverns; because the first were melancholy places where Seditions were vented, where reflections were made on all occurrences of State, and discontents published and aggravated; but Wine raised the spirits of men to a gay humour, and would never operate those effects to endanger his condition, as the Councels which were contrived in the Assemblies of

X 4

those

Of the Turks Morality, &c. Book II.

those who addicted themselves to a more melan-

choly Liquor.

The drinking Wine in young Men is esteemed amongst the extravagancies of Youth, but in old Men is a crime more undecent, and scandalous in a higher degree. But why Mahomet should so severely forbid the use of Wine to his Disciples is recounted in a Fable on this occasion; That their Prophet being once invited by a Friend to an entertainment at his house, chanced in his way thither to be detained a while at a Nuptial Feast, where the Guests raised with the chearful spirits of the Wine, were merry, embracing, and in a kind temper each towards other; which pleasing humour Mahomet attributing to the effect of the Wine, bleffed it as a facred thing, and so departed. But it happened that in the evening returning again, and expecting to fee the love and careffes he had before bleffed, to be augmented, he found the house to the contrary, full of Brawls and noise, fightings, and all confusion; which he also having understood to be another effect of the Wine, changed his former Bleffing into a Curse, and for ever after made it Haram, or an abomination to his Disciples.

CHAP.

Of

nat

mif

rali

min

hav

imp

ten

wel

esp

pro

anc

ving terr will who poi roes appendence ing

Ho cha

#### CHAP. XXVI.

Of thesr Morality, Good Works, and some certain of their Laws worthy of observa-

Hough according to the preceding Discourse. the Character that may thence refult from the nature and temperance of the Turks, doth not promise any long Treatise concerning their deep Morality, Vertues, and elevated Graces: yet in the minds of all Mankind, though never fo barbarous, God having wrought the Law of Nature, and made that impression of doing right to our Neighbour, which tends towards confervation of the World; we may well expect to find the same Principles in the Turks; especially their Victories and Spoils abroad, having procured them conversation with other Nations. and their Wars and Treaties with Christians, having refined their Minds in a good part of that rude temper they brought with them out of Scythia, it will not be strange for us to find amongst them, Men whom Education hath made civil, polished in all points of vertuous deportment, and made Herees of their Age; though I must confess I cannot applaud the generality of this people with fo high encomiums, as I have read in the Books of some ingenious Travellers, and do believe without partiality that they come short of the good nature and vertues are to be found in most parts of Christendom. Howsoever, wherein they conceive a great part of charity is placed, and meritorious Works, it will not be unworthy nor unpleasant to consider. And

And in the first place, they esteem it a good work to build Houses, though from thence they obtain a Rent, because it is a habitation for those who have no Lands or Estates, to have them of their own. But especially such as are Princes and great Men, who build Chans or Inns, which are receptacles for Travellers at night, are ranked in the first Order of facred Benefactors, and are bleffed and prayed for by the weary Guests, who have found repose and refreshment through their Munificence: And in these Buildings the Turks are extraordinary Magnificent in most parts of the Empire, having united to many of them a stately Mosch, Baths, and Shops for Artifans and Trades-men to supply all the necessities of the Travellers; and some of them are so endowed, that every night the Guests are entertained at free cost with a convenient Supper, be their number more or less according as the Chan is capable to receive. The form of these Buildings is for the most part according to the model of the highest and stateliest of our Halls, covered with Lead, though not altogether so high Roofed; yet some I have obferved for their breadth and length very Magnificent; yet by reason that they have been somewhat lower, have only in that come short of the pride of the stateliest Fabricks: though in few of them are Apartments for different Companies, yet every one is sufficiently retired, having at a convenient distance different Chimnies for all parties of Guests to dress their Meat, and in the Winter for their Fire; the greatest inconvenience to Men of watchful spirits, and used to quiet retirements is the want of sleep, which until I have been over-tired with labour, and accustomed thereto by divers days Journies, hath been always a stranger to my eyes, by reason of the molestation of various Companies, fome of which are always awake, fome mending their

the the war ear Mondingree Rich

the pul

fro

an

of Cu ma the Tun rita proligh

wh the Infi giv fuc for

not Tu

dri

to

acc the it i their Carts, others dressing Meat, others upon their departure, that in those publick places never want noise to disturb those who sleep but of one ear: These stately Chans or Inns, which with the Moschs, are the only durable and magnificent Buildings of the Empire, are the Edistices of certain great Men, who searing to be deprived of their Riches by a hasty death, should they endeavor to continue them to their Family, chuse to perpetuate their Names, and secure their conditions by these

publick Works.

Those who would appear of a compassionate and tender nature, hold it a pious work to buy a Bird from a Cage to give him his liberty; and hold it a merciful action to buy Bread and feed the Dogst of which there are a great number of diseased Curs in all streets appropriate to no Master, but are mangy and foul, and no small causes of breeding the Plague, fo frequent in all the Cities of the Turks. And this care of Dogs is accounted so charitable, that there are certain Laws made for the protection and maintenance of them: and it is a lighter offence to deny Bread to a poor Christian who is famished in his Chains, then to the Dogs of their Street, which are fit for nothing but to breed Infection; and fome bind themselves by a vow to give fuch a quantity of Bread a day to the Dogs of fuch a Street, others bequeath it by Testament; for they maintain their quarters from other wandring Curs, and join together in a strange manner to preserve certain limits free from others that are not whelped and bred amongst them.

The Camel is another fort of Beast to which the Turks bear not only a love, but a religious reverence, accounting it a great sin to over-burthen and tire them with too much labour then the Horse, because it is the Beast most common to the holy parts of

Arabia, and carries the Alchoran in Pilgrimage; for that I have observed those who have the government of the Gamels, when they have given water to them in a Bason, to take off the soam or froth that comes from the Mouth of the Beast, and with that, as if it were some rare Balsome, with a singular devotion to anoint their Beards, and thereat with a Religious sigh, groan out, Hadgi Baba, Hadgi Baba, which is as much as, Oh Father Pilgrim! Oh Father Pilgrim! And thus having run through the most observable points of the Turkish Religion, it will be now time to take a view of their Host and Militia, being that by which their Empire is more supported, then either by their Policy in Civil Government, or Prosession in Religion.

THE

#### THE

# THIRD BOOK;

Wherein is Treated of the

# Turkish Militia.

#### CHAP. I.

Of the present state of the Military Discipline in general amongst the Turks.



Hoever is acquainted with the state of the Turkish Empire, and hath duly considered the premises of this foregoing Treatise, will easily judge that the main Sinews of the Onoman Kingdom consists in the force

of the Spakees, Janizaries, and the other Auxiliaries; and that this Government being wholly founded upon Martial Discipline, and the Law of Arms, is most obliged to the Constitutions, and supported on the Props related in this following Discourse: for this People having neither entred into the Posses-

fion

fion of this Empire, as into an inhabited and defart Land, as Colonies of other Nations have done into Countries new found or discovered; nor got admittance precariously from the Gracian Princes for the benefit of their Neighbourhood and Commerce; but have opened their way to Possession and Government by meer force and power of the Sword; whereby their Constitutions, Laws; Customs, and Manners of living are wholly agreeable to the warlike Discipline of a Camp, and to the quickness and ready execution of Martial Law: And if it be true in Morality, as it is in Nature, that things are conferved by the same cause by which they are produced; it will necessarily follow, that this Ottoman Empire, which was begot by Arms, and had Mars its only Father, will never be nourished by foftness, and the arts and blandishments of Peace,

But he that takes a view of the Ottoman Armies, as described in various Histories, renowned for their Chivalry and Discipline in the times of Sultan Selim, or Solyman the Magnificent, and defigns thence to extract a draught, or Copy for his prefent speculation, will find himself much at a loss in framing true conjectures of the puissance of the Turks, or the Rules of their Government, by comparison of former times with this present age. For that ancient fublimity and comely Majesty in the Emperor is much abated; the Forces by Land decayed, and the Maritime power by ill fuccess and unskilful and flothful Seamen, reduced to an inconfiderable condition; the Countries are dispeopled, and the Royal Revenue abated; nothing remains of those plenteous stores and provisions of war, nor that Regiment and Discipline continued in peace, none of that antient observation of their Laws and Religion, nor that love and respect to the Militia, which is now become degenerate, foft,

and

and

rer

Car

zar

Tuf

Ob

lou

or

fter

ful.

all

firf

thr

and

wa

Por

the

one

oth

Riz

ar

dif

Ara

Eun

by

and

Wa

diff

vin

unc

nef

the

Paf

on

6XI

and effeminate; nor is the Ottoman Court so prone to remunerate the services, and exalt the interest of the Cavalry, or maintain the reputation of the Janizaries. In brief, there are no Reliques of ancient Justice, or Generosity of discreet Government, or Obedience to it, of Courtesse or Concord, of Valour or Councel, nor yet of Considence, Friendship.

or generous Fidelity.

Chap. I.

But though this Empire hath many of these distempers, and begins to grow factious, and yet slothful, and desirous to avoid the occasions of War, as all Governments have been which in their youth and first beginnings were eager, active, and provoked through Poverty, in their riper years grown Rich, and Luxurious with Plenty, have declined afterwards as from the Meridian of their Greatness and Power; yet the Turks maintain still the extent of their Dominions, and if they have lost ground in one place, like the Sea, they have recovered it in another; if in Asia the Persians have taken from them Rivan, Schirvan, Tibris, Lyris, and Ghenge, it is but a recovery of their own Dominions; if they are dispossessed in Ethiopia of Aden, and other parts of Arabia Falix, they have recompensed themselves in Europe, by their footing in Candy, and in Hungary, by the late Conquest of Newbausel, and Novigrade. and in Transilvania, by the additions of Fanova and Waradin.

But this Empire, as vast and large as it is, is yet dispeopled, the Villages abandoned, and whole Provinces as pleasant and fruitful as Tempe or Thessay, uncultivate and turned into a Desart, or Wilderness: all which desolation and ruine proceeds from the Tyranny and Rapine of the Beglerbegs and Passay; who either in their Journies to the possession of their Government, or return from thence, expose the poor Inhabitants to violence and injury

of their Attendants, as if they had entered the Confines of an Enemy, or the Dominions of a Conquer-

ed People.

In like manner the insolence of the Horse and Foot is unsupportable, for in their marches from one Country to another, Parties of 20 or 30 are permitted to make excursions into divers parts of their own Dominions, where they not only live upon free quarter, but extort Mony and Cloaths from the poor Vassals, taking their Children to fell for Slaves, especially the Bulgarians, and Servians, and the people of Bosna and Albania, which being ignorant of the Turkish Tongue, are fold for Russians, Hungarians, or Moscovites, so that rather then be exposed to so much misery, and license of the Souldiery, the poor people choose to abandon their dwellings, and wander into other Cities, or feek for refuge in the Mountains, or Woods of the Country. In fine, though generally the Military Offices are in the same form, and the Soldiery disposed according to the ancient Rule and Canon, yet licentiousness and negligence have so prevailed in the Officers, as to introduce that corruption which renders them wholly altered, and estranged from their first Discipline: For the Commanders upon every light occasion are contented to make Otoracks or Stipendiaries, fuch as enjoy the pay and priviledges of a Souldier, and yet are excused from the Wars; which they easily purchase with a small Sum of Money, for a scratch, or a slesh-wound gained in the Wars; wholly against the Original Institution, which defigned that benefit only for maimed and difabled Soldiers; fo that now there is fo great a number of Souldiery lusty and healthful, under the title of Dead-mens pay, as disfurnishes the Grand Signiors Treasury and weakens his Forces.

The Janizaries also marrying freely, and yet dif-

penfed

C

di

an

ot

Vi

ot

fee

an

ar

an

the

gar

ex

kir

me

COL

cau

der Mu

the

fro

Off

in c

and

Rô

mar

ed 1

nou

and

Wo

the

now

num

how

A

dispensed with as to the absence from their Duty and Chambers, apply themselves to Trades and other Studies besides the War, by which means having Children and Dependencies, they are forced by other Arts then their few Aspers of daily pay, to feek the provision and maintenance of a Family; and their minds growing estranged from the War, are follicitous with the care and anxiety for a Wife and Children; and in my time, have so abhorred the thoughts of the War both in Candy and in Hungary, that many have offered great Prefents to be excused; and so general hath been the dislike of all kind of Martial action for the reasons beforementioned, that at first the very rumours and difcourse of War, and afterwards the reality thereof. caused so general a discontent, as had, if not prudently prevented and timely suppressed, burst into a Mutiny of the Militia; whose meer enquiry but into the reasons and grounds of the War, is little different from a Sedition.

Another Corruption hath the Covetousness of the Officers produced for small Presents and Donatives, in owning many under the title and name of Spakees and Janizaries, which have no name or place in the Rolls, or Registers of the Soldiery; by which means many Offenders, and outlawed persons are defended by the Military Priviledges; and the ancient homour due to Arms is prostituted for the maintenance and protection of the rascalities and scum of the World.

r

y

res

of

10

h

ed

of

of

ors

lif-

And this shall serve to have spoken in general of the present state of the Turkish Soldiery; we shall now proceed to the particularities of the force and numbers of the Turkish Militia, and from whence and how they are raised.

CHAP.

4

OI R ha

fe tic

on Fa

oth

DV.

DIT

for

Co

the

fece

are

and

for

ders

thou

ded,

the f

or P

ance

from

from

addir

Sangi

Afper

come

relav,

the G

6000

OB of

Th

#### CHAP. II.

# Of the Turkish Militia.

N the twelfth Chapter of the first Book we made an estimate of the Revenue and the Riches of all the Beglerbegs and Pashaws of the Empire, by which might be collected the number of Soldiers which these great men are able out of their own Families to furnish unto the Wars, it will be now time to make a just computation in its due place, of the Forces in particular, the numbers, the Countries from whence they are raised, the several Military Orders, and the true puissance of the Ottoman Empire; which is indeed so incredibly great and numerous, That with good reason they have formed it into a Proverb, That no grafs grows there where the Turkish Harse bath once fet bis foot. This speculation is absolutely necessary to a true description of the Regiment of a Country; for the Martial Constitutions are the best part of the Political Science, and Civil Laws have no vigour unless they receive their Authority by the enforcement of the Sword: This confideration is also necessary to the Art of a Statesman that he ill studies the Geography of his Enemies Provinces, who knows not the utmost strength it contains by Land and Sea; and is ill prepared to gain a perfect knowledge of the prudent Arts wherewith a Nation or People is conserved in Peace, who is ignorant of their Force, and Constitutions appropriated to the time of War. Wherefore we fill discourse as succinctly of this Subject as the matter will permit, and with the same certainty that

ope

one of the principal Muster-Masters of the Turkish Rolls, long practised and accurate in his Office, hath decyphered, from whose Report it self I profess to derive my Authority in this following Relation.

The whole Turkish Militia then is of two sorts; one that receives maintenance from certain Lands or Farms bestowed on them by the Grand Signior; others that receive their constant pay in ready Mony. The great nerve or snew of the Turkish Empire is that of the \* first rank, which are of two \*Casted in Turkish lorts, viz. Baims, which are like Barons in some Mal-Mar Countries; and Timariots, who may be compared to hale the Decumani amongst the Romans. Those of the second sort, paid out of the Grand Signiors Treasury, are Spakees, Janizaries, \* Armourers, \* Gunners, \* Georgian and Sea-Soldiers called Levens, who have no pay \* Topa. for life, or are enrolled amongst the Military Orders; but only make an Agreement for Five or six thousand Aspers for their Voyage, which being ended, they are disbanded.

Of the Zaims and Timariots.

The nature of these two, and their Institution is the same; the only difference is in their Commissions or Patents, or rather we may call them the Conveyances or Evidences for their Lands, which they have from the Grand Signior: For the Rent of a Zaim is from som of Aspers to 99999, and no surther; for adding one Asper more, it becomes the Estate of a Sangiackbeck, called a Pashaw, which is from 100000 Aspers to 191999; for adding one Asper more, it becomes the Revenue of a Beglerbeg.

The Timariots are of two forts; one called Texkerelw, who have their Evidences for their Land from the Grand Signiors Court, whose Rent is from 5 or 6000 Aspers, to 10<sup>m</sup>999; for then with the addition of one Asper they enter the number of Zaims:

Y 2 The

n

d

0

th

P

pr

**Î**ti

an

or

pe

for

are

Le

the

fro

ten

La

pen

in t

ple

or E

the

and

in b

of t

gene

best

ceed

ted,

valt

on o

.]

The other fort is called Tezkeretis, who hath his Patent or Writing from the Beglerbeg of the Country, whose Rent is from 3000 to 6000 Aspers.

The Zaims in all Expeditions of War are obliged to serve with their Tents, which are to be furnished with Kitchins, Stables, and other necessary Apartments agreeable to their State and Quality; and for every 5000 Aspers of Rent received from the Grand Signior, they are to bring a Horse-man into the Field, which is called Gebelu, as for example, one of thirty thousand Aspers is to come attended with fix, one of ninety thousand with 18 Horsemen, and so proportionably: every Zaim is entituled Kulitchgee, or Sword-man; fo that when the Turks calculate the strength or numbers that a Beglerbeg is able to bring into the Field for the service of his Prince, they make a computation upon fo many Zaims and Timeriots themselves, which they call so many Swords, not numbring the people with which they come accompanied.

The Timariots are obliged to serve with lesser Tents, and to be provided with 3 or 4 Baskets for every man that attends them, for their Office is, befides fighting, as also of the Zaimo and Spahees, to carry Earth and Stones for making Batteries and Trenches, whilst the Janizaries are in skirmish And for every three thousand Afwith the Enemy. pers Rent the Timariots are felled at a Man and Horse, as the Zaim is for every five thousand: And both one and the other of these Soldiers little differ from those in England which hold their Lands in Capite, or the ancient Tenure of Knights Ser-

vice.

Both Zaims and Timariots are disposed into Regiments under command of Colonels, called Alar • In Tur. Begler, who march with Colours and the \* Kettle-Drum: these Colonels are again under the command

kin Tabl.

mand of the Pasham, or Sangiack-beg, and he under the Beglerbeg; which Forces being united into one body, repair to the Rendezvous appointed by the \* General, who is either the Grand Signior in kish arran-Person, or the Visier Azem, or some other eminent ter.

person qualified with the Title of Visier.

These two Orders of Soldiery are not only appropriated to Land-service, but some also are designed to the Sea, who are called Deria Releminde, and are under the command of the Captain Pash are nost commonly dispensed with as to the Sea-service in their own persons, upon the payment of so much Money as they are esteemed at in the Signiors Book, out of which Levends are raised, and enrolled in the Registers of the Arsenal; but the Timariots can never be excessed from their personal duty and service with their attendance of Soldiery, according to the value of their Lands.

Neither the one nor the other of these can be dispensed with from their service at Land; no excuse in time of the Grand Signiors Wars is lawful or pleadable: if sick, they are carried in Horse-Litters or Beds; if Insants, in Hampers or Baskets, and in the very Cradles accustomed to the hardship, hazard, and Discipline of War. And thus much shall serve in brief to have spoken in explication of the Nature of the Zaims and Timariots, which come under the general denomination of Spahees, and compose the best part of the Turkish Armies; we shall now proceed to declare, as far as can probably be computed, the number of these Horse which sill up the vast Host that bath overspread so large a proportion of the World.

d

d

d

T

n

-

1-

CHAR

d

e g as

0 m

in

fa tr hi

an

in

dy

A

me

val

Ti for

die

ER

iell and

are

tru me

Sig

ver

fall

is t

the

pol

tific

EIOE

cou

E

osei betan

# CHAP.

A Computation of the numbers of the Forces arifing from the Zaims and Timariots.

T were a work of too great labour confidering the little fatisfaction and delight it would afford the Reader, to proceed accurately in describing the just numbers of those which follow these Baims and Timariots; it will be fufficient to denote that the smallest number of a Zaim is four Men. and is the greatest of a Timariot, whose lowest comdition is obliged to maintain a fingle Man, and the highest of a Zaim to serve with nineteen; so that whofoever will furvey this Turkifo Hoft, must make his Calculate a little more or less by conjecture and

judgement.

And this difficulty is the more augmented, when I confider the fraud is used by the Accomptants, Regifters, and Muster-Masters of the Grand Signiors Enrollments, who are as well acquainted with the arts and sweetness of making false Musters as they are in the most ingenious places of Christendom; and perhaps Policy may afford a connivance to this Fraud, for the fake of a superlative face of their Armies; which they love to express by this asual similitude, Asker remt deria mifol, As innumerable as the Sands of the Sea-shore: but in effect the noise is greater then the reality, and he that will fum up their number, may find Arithmetick to make the Account, which by the vast extent of Tents, confusion of Baggage, train of Servants, and Atten-

dants

dants of the Camp, appears infinite in the popular estimation. Besides the Turkish Army admits of great increase and decrease by the many Interlopers, as we may call them, which the Zaims for their own honour introduce to fill up their numbers on a day of Muster, or Appearance; so that one would admire to fee, in fo short a time so apparent a decay in the Turkish Camp: which abuse, the great and famous Viller Mahomet Linpruli with cruelty and extraordinary severity endeavoured to remedy upon his expedition for recovery of Tenedos and Lemnos; and conquest of Janous in Transilvania; but it is impossible for one man to know, and fee, and remedy all diforders, and is amongst the Turks called Aain ein a fecret fraud, as difficult to be totally remedied as it is to be throughly discovered.

But that which makes the principal difference and various change herein, is the death of Zims and Timariots; some of which holding an Estate only for life, and others dying without Heirs of their Bodies, their Lands revert to the Crown: Which Estates being improved by the industry of the Poffellors, above the primary valuation in the Records, and aftewards falling into the hands of the Prince, are bestowed again on others according to their true estimate, which is oftentimes double of the for-By which means, the number of the Grand Note. Signiors Souldiery is increased; and it is a point very observable, that as other Princes loofe by the fall, and death of their Subjects, the Grand Signior is the only gainer; for of the most that are sain in the day of Battel, the Estates accrue to him, in difpofal again of which he observes this Rule, to gratife many with that which was before the proportion of a fingle perfon.

But to come now to the express and distinct account of the Ziamers and Timariets in every part and

Go-

Y 4

Of the Turkish Militia, Book III.

Ch

I

Sai

Icon

Nigh Kaif Jeni Aks Kyrf Aks

Wh

In Sang which only

Sai

Ame

Char

Ezar

Sipur

Nest

Chase

Teber

Kule

Sangi

Whi

Government of the Empire, this Computation is extracted out of the Imperial Rolls, and Registers of the Grand Signior.

In the Government of Anatolia are reckoned as follows; in the

- bec	Sangiacks	Ziamets	Tima	riots
Zaims is the per-	Kiotabia	39	948	So that computing at
fon, and	Sarban	41	674	the lowest rates 4 Gebe-
Zaimer the	Aidin	. 19	572	lues to every Zaim with
Land for	Kastamoni	24	570	them and their follow-
mainte-	Hudawendighiar			ers, must make 1180
the Zaim,	<b>Boli</b>	14	551	
***************************************	Mentesche	52	381	of Timariots at the low-
of	The second control of	10		eft rate makes 14880
200	Karabisar	10	615	
	Tike ili	7	257	In all 16060
	Riangri	7	381	
1	Hamid	9		which Army, the Rents
• 44	Sultan Ugbi	7		in the Ottoman Statutes
	Karefi	7		are,
Ro Afrees	Fenige bisar.	7	12	Aspers 37310700

80 Aspers makes a Dollar or a Piece of Eight,

Total of Ziamets are 295 and 7440 Timariots.

There was farther in past times allotted to the attendance of this Army about 6900 men for mending the Ways, bringing Provisions, and service of the Artillery; there was also an allowance for 1280 Sutlers, or Victuallers of the Camp, and for 128 Trumpeters and Drummers, which were Gypsies; but this was when Anatolia was a Frontier Country to the Christians, and was therefore better fortisted and accommodated; but since it is become one of the innermost parts of the Empire, that Rent is converted into the possession of Zaims and Timariots, so that there is a farther addition of 330 Ziamets and 1136 Timariots.

### In the Government of Caramania are reckoned

Sangiacks 7.2	Siamets	Tima	riots
lconium	18	512	The Gobelnes of the
Nighde	11	355	Zaims at the lowest rate
Kaifairi	12	144	
Jenischeber	13	244	
Akscheher	6	122	fame accompt 4900
Kyrscheher	4	430	30140
Akserai	9	358	Which makes in all 4892
Was to	-	-	The Rent according to
Which make	73	2165	
	-	-	Aspers 1050175

In the Government of Diarbekir are reckoned 12 Sangiacks, besides those of Kiurdistam and Gurdie, which are computed to make 1800 Men; but I find only 9 denoted for the Ziamets and Timariots, viz.

Sangiacks	Ziamets		
Amed	9	167	The Gebelues of the
Charpurt	70	163	Zaims at the lowest rate
Ezani	10	122	will make 424-
Sipurek	0	I	Timariots Gebelues at
Nesbin	1	5	the fame rate will make
Chasenghif	5	30	1080
Tehemescherek	2	7	- 1 PT
Kuleb	3	24	1504
Sangiar	6	21	
	-	_	fcribed of this Country
Which make	106	540	in the Ottoman Satutes.
		-	

# Of the Turkish Militia, Book III.

Ch

Ir Erz

Se Erst Kare fo Kiefi Rafe Han Tont Ma Mela Tekn

In

San Adil Ergi Sens Tebo Ghio Dere Gaio Fani

In the Government of the Beglerbeg of Damascus, called in Turkish Scham, are 7 Sangiacks,

Sangiacks	Ziamets	Tima	riots	wared.
Damafcus	87	337	The Gebel	nes of the
Fan falem	9	161	The Gebel Zaims at the f	ormer rate
Aglum	4	61		412
Babiera	9	39	The Gebel	es of Tima-
Sifad	5	123	riots	1746
Cara	7	108		
Nabolos	7	44.	In all	2258.
Which mak	e 128	873	-	
	-	-		

In the Government of the Beglerbeg of Liwas.

Sanglack	Ziamets	Tima	riots barons	e zino
Liwas	48	928	The same of the sa	of the
Amafia	19	249	Zaims at the form	
Tehrenem	16	310		432
Bugadick	is	731	The Timariots	6058
Demurki	1	310		
Gianik	7	348	In all	6490
Archkir	2	153	The Rent for r	
	-	-	nance hereof 130	87327
Which make	808	3029		

la

Oi.

Chap. an.	4/540	Pril cilia	MIC SHAM WAS	
In the G	overam	entment	of the Bolon	he of
Erzrum are,				arc,
		marians	icks Ziamets T	
Sungische	Ziamet			Marin
Bestrantino	156 u	22747	s	Man
Karabizar-	322 5	A Smake	The Gebelues	of the
foharki	Si 7 31	1304	saims at the form	ner rate
Kiefi	8	220-1		488
Bafin		654	The Timariots	1026
Hanes Esber		435	"In all	
Tentremonnist	n 269 39	9/49/1	. In air	11584
Mameryam	4 8			
Melazkerd		272	To she Comme	
tekman	11/2		In the Govern	
503 30 t	1132		ily Ziamets II	endos.
303 10 t				Alsen
631		esa make		Cupyed
In the Go	vernme	ntof the	Beglerbeg of Wa	arei ?
*5.67			14 4	26/10
Sangiacks	Ziame	s Timari	ols	
Wan	48	1472	10 04	
Adilgewar	29	101	- The Gebelues	of the
Ergifch	0	14	Zaims at the	former
Someregbiul	32	203	rate make 10?	140
Tehobanlu	2	36 }	The Timariote	1 1643
Gbiokiche	36			
Derekgber	27		In all S	9392
Ghortak	7			
Familena	4	353		tone!
6/5	_	37.50		C
00-1-16	-	826	marks and the same of the same	4000
		-	3 17	Z-KILH

#### Of the Turkish Militia, Book III.

	,		
	overnme	nt of the Beglerbeg of	Marafeb 2
are,	PT! amata	Tim mists	o tentional
Sangiacks Marasch	10	1183 The Gebelue	of the
Malatia	8		or cut
Afab			solutios 2
obstance!	0,1211: 155	- The Timario	
22.	27	512	-300
1225			1135
		ber a section	H-emil
1.8711	*14.5	The Rent for main	ntenance,
MATERIAL STREET		Aspers	9420317
			A 2. L. 3W.
In	the Gove	ernment of Cyprus are	Teknan
Sangiacks			
Itchili	16	60) The Gebelue	
Alaine	0	115 Zaimsat the fo	
Сурги	9	308 make	160
Schie	.0.2	1569 The Timario	2134
Tarsus	13	428	6
		4-6-	2294
ade en	40	1067	- Libb
manufaction and			English
a: In the B	OVERNMEN	it of the Beglerbeg of	
Spris are,	0163111101	e of the Diffusif of	in indicate
مراجع مرازه		100	Likuki L
Sangiacks	Zianets	Timariott .	. Washing
Tripoli	12	87) The Gebelue	of the
Hams	15	169 Zaims at the for	
Gebele	9	91 make	250
Selemie	4	50 The Timeriat	1140
Hamaz	23	1712	
			1390
	63	570	
6	_		

Ch

Ir.

Sas

ern

Inc

ir ezo Boo elf

om

In re,

San Ilep Ida Celis Izir

alia Med

In

### Chap. III. and Discipline in War.

337

In the Government of the Beglerbeg of Rike

Sangiacks	Ziamets	Timar	iats o	te osnonijavit
Rika	30	143	The Gebe	elnes of the
Serug .	9	291(	Zaims at the	former rate
Biregek	15	109	make .	240
Ane	9	123)	Of the Ti	narioes 1332
4	-	-		
6.11	60	666		1572
are a section to		-		-

In the Government of the Beglerbeg of Trabezond are no Sangiacks as is declared in the first Book; yet within the Jurisdiction of the City its self are 56 Ziamers, and 398 Timariots; so as the computation of that place is of 920 Men.

In the Government of the Beglerbeg of Aleppo are,

Sangiacks,	Ziamets	Tima	riots
Aleppo	73	2957	The Gebelues of the Zaims at the former rate
Adana	11.	191	Zaims at the former rate
Kelis	17	295	make
Azir	2	. 91	Of the Timariots 2088
Balis	7	86	
Mearre	7	86	2256
1086	-	-	
Active States	117	1044	1.42
Was a fine and		=	Kara com

## Of the Turkift Militia, Book ID.

Pulinber II 18 Zaims at the f Penbek 8 54 Tarchir 2 4 Of Timario Luri 9 10 Ustucha I 7 Achankiulk 11 37 Achankiulk 6 6	Timariots 1318  1742  1870 O ods in a cod	Sangiacks Ziamets	Timari	iots e <sup>9</sup>	10
Historick 2 23 Historick 13 39 Ardnug 4 140 Pulinbef II 18 Penbek 8 54 Terchir 2 4 Luri 9 10 Ultucha I 7 Achankiulk 11 37 Achankiulk 6 6	Timariots 1318				
Ardnug 4 140 The Gebel Pulmbof 11 18 Zaims at the fi Penbek 8 54 Tarchir 2 4 Cltucha 1 7 Achankinik 11 37 Achankinik 11 37	Timariots 1318	Erdehamburek 9	88	A TILLIAM CASSIANT	-
Ardnug 4 140 The Gebel Pulinber 11 18 Zaims at the f make Tarchir 2 4 Of Timario Ultucha 1 7 Achankiulk 11 37 Achankiulk 6 6	Timariots 1318		23	1. Q.	1
Profession 140 The Gebel Profession 18 Zaims at the f Penbek 8 54 Torchir 2 4 Cof Timaria Uftucha 1 7 Achankiulk 11 37 Achankiulk 6 6	Timariots 1318	Floren 13	39		10,
Penbek 8 54 make Torchir 2 4 Of Timario Luri 9 10 Ultucha 1 7 Achankiulk 1 37 Achankiulk 6 6	13 18 1742 1840 01 016 hassid	Ardnug 4		Inc Gebelues of	inc
Tarchir 2 4 Of Timario Luri 9 10 Uffucha 1 7 Achankiulk 11 37 Achankiulk 6 6	Timariots 1318  1742  1870 O ods in a cod	Profinber 11	18		
Luri 9 10 Ustucha I 7 Achankiulk 11 37 Achankiulk 6 6	1742 myoO odjesi mo Z on one knego Book ; yet webs	Penbek 8	54		
Offucha I 7 Achtala 6 6	lastbe Govern besend are no Sar book; yet weren	Tarchir 2	4	GOOD Limariots 13	18
Acbentiulk 11 37	lastbe Govern besend are no Sar book; yet weren	Euri 9	10	m.+N/	_
Achtala harden 6 harring 4 or	begind ato no 2 as Book; yet wells	Ustucha I	. 7		7.00
Activate	min many ; nood	Acbankiulk 11	37		
ACTUAL TO BOILD AND THE PARTY OF		Achtala 6	6		2.00
	The second secon	Afin 4	14		
renoeck 14 by			89	i are so bramers, all	
Pertekrek 9	compales on of a	Pertekrek 9	0	Ref rem 30 represeden	01

In the Government of the Captain Palham, of Lord-Admiral, are.

	form-waith				
- 0	Sangiacks	Ziamets	Tima	riots	141511
9	Negropout	12	1887		
	Mytilene	4	83	Zaims at the f	ormer pro-
	Rogia ile	25	187	portion make	500
	Sifta	32	235	Of Timario	
1	Carlili	11	119	7	STEED
(	Salipoli	14	32		2804
1	Rhodes	5	71	Pi Vil	
	Betgai	5	146	For main	tenance of
1	Mezeftra	16	91	which the Re	nt set down
		_	-	in the Ottom	sn Statutes
		124	1152	is Aspers	10800000
13 1	3	-	-		(1

(1

Cha

othe

San Soph Kiof Mor Alex of Thir Silif Nigh Vcb Aul Fan Ilbaj Tchi

Solo Wiz Del Dik Rec

Duk Wid Ala Serz Wal

fort Eft

are SUC In the Government of the Beglerbeg of Rumeli, otherwise Romania, are,

Sangiacks	Ziamets	Timari	ors ilm due a company order
Sophia	337	17887	The Zaims with their
Kioftendill	48	1017	Gebelues at the former
Morea	100	242	proportion make 4300
Alexandria of Epyrus	- 10	205	The Timariots 16388 This the lowest rate
Thirbala	26	525	restrict include and exer-
Siliftra	75	432	20688
Nigbeboli	60	344	11 - 2000 - 1000 - 2401
Vcbri	60	342	But the ordinary com-
Aulona	68	489	putation of the Zaims
Fania	62	345	and Timeriots in this
Ilbafan	18	138	place with their Gebe-
Tchirmen	20	130	lues, is of about 30200
Solonica	36	262	fighting men, or there
Wize	20	79	
Delunia	20	165	ded the Soldiers of the
Uskimp	20	344	Beglerbey, Sangiachegs,
Reeklefa	9 17 191 9 1 2	18	and other Officers, which
Dukakin	10	53	commonly amount to
Widin	17		2500. The Militia main-
Alagebizar	27.		tained with the Lands of
Serzerin	17	225	the Country may be
Waltearin	IO	317	computed at 32700, or
10000 11000	200	2002103	33000 men.
and such that	1075	8194	Man 1905 - Com Lowers
	-		11 1 7 1 1 1 1 1 1 1 1

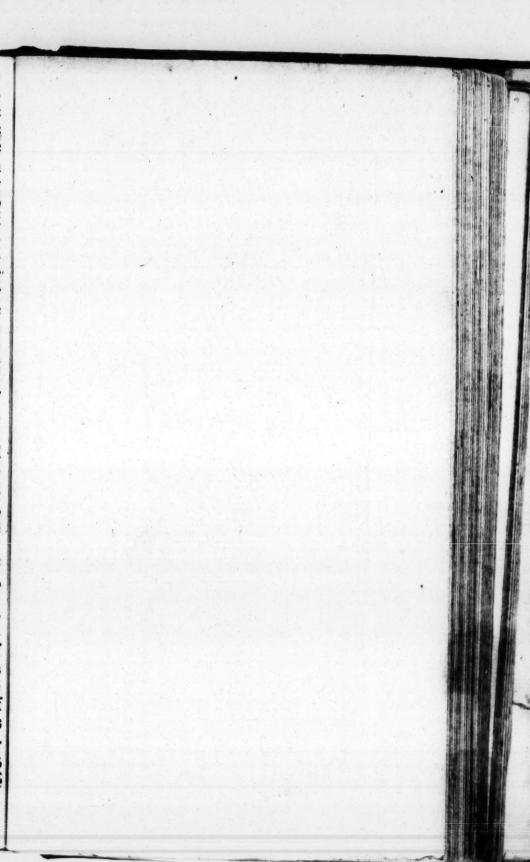
Besides this Militia in Romania, there is another sort called Juregbian or Jurukler, who have their Estates in Fee from Father to Son, of which there are accounted about 1294 Families: There is also another sort in the Province of Dobridge, called another sort in the Province of Dobridge, called

f

n

\* Ogiacks, of which there are about 4000 Houses: Of the same kind in the Province of Kizlige are 200 Houses: In Tchirmen 351 of Cingani, which are the same as amongst us the Race of the Gypsies; in Wize 170: So that the whole fum of Ogiacks may arrive to the number of 4721, or at the most to These are obliged every year to draw out of every thirty five persons, called Eschkingi or Volunteers, who are to join themselves with the Tartars for making Excursions into Russia, Poland, or other parts; and fo yearly they interchangeably take their course. The otheir as remaining are called Famak, and are not obliged personally to ferve when the Grand Signiors Wars call them to employment; but then for every 5000 Aspers Rent they possess of the Grand Signiors Lands, they are felled at one man, who are affigned to ferve out of those whose turn it was that year to have accompanied the Tartars in their Robberies. The principal Office of these is to attend the Artillery, Baggage, and Provisions, to mend the Ways and Bridges for paffage of the Army. To the like service are obliged certain Families of Bulgarians, for carriage of Hay, and cutting Grass, according to the Season of the Year.

The number of the Zaims and Timariots in the Governments of the Beglerbegs of Buda, Temsur, and Bosna, I find not particularly described in Onoman Books; but however according to the best information, that Militia on the Confines of the Empire called Serhadly, amount to the number of about 70000 fighting men, paid out of the Rents of the Sangiacks of that Country. But though the Militia of Buda be not set down in the Registers of more ancient date at Constantinople, because it is as it were a principality independent both for its Eminency, Revenue, and large extent of Diminions;





A Solack or one of the Grand Signors Footmen



A Paick or another sort of Footmen

Ch yet the pute ing Key from place dien B Boffithe 8000 lefs only who Tim this well Mill be 1 Soly thou the yet in that City it self is strict order observed, and the Rolls of their force most exactly known and computed; to which the Turks have a strict eye, it being a frontier Garison of much importance, and the Key of Hungary; the Militia of which, as I learned from Officers of Note, during my residence in that place, was according to this precise Account; Of

Zaims and Timarists  Azaps, which are the meanest fort of Soldiery  Belonging to the Castle of Badu  Jebeges, or Armourers  The Guard at the Gate called Cuchuc Cappe  Topgees, or Gunners  Martoloes, a sort of Foot-Soldiers	Janizaries 12	2000
Azaps, which are the meanest fort of Soldiery  Belonging to the Castle of Badu  Jebeges, or Armourers  The Guard at the Gate called Cuchuc Cappe  Topgees, or Gunners  Martoloes, a sort of Foot-Soldiers  Soldiers belonging to the Powder-house	Spahees	1500
Azaps, which are the meanest fort of Soldiery  Belonging to the Castle of Badu  Jebeges, or Armourers  The Guard at the Gate called Cuchuc Cappe  Topgees, or Gunners  Martoloes, a sort of Foot-Soldiers  Soldiers belonging to the Powder-house	Zaims and Timariots	2200
diery  Belonging to the Castle of Badu  Jebeges, or Armourers  The Guard at the Gate called Cuchuc Cappe Topgees, or Gunners  Martoloes, a sort of Foot-Soldiers  Soldiers belonging to the Powder-house		Sol-
Belonging to the Castle of Badu  Jebeges, or Armourers  The Guard at the Gate called Cuchuc Cappe 500  Topgees, or Gunners  Martoloes, a sort of Foot-Soldiers  Soldiers belonging to the Powder-house  286		1800
The Guard at the Gate called Cuchuc Cappe 500 Topgees, or Gunners 500 Martoloes, a fort of Foot-Soldiers 300 Soldiers belonging to the Powder-house 280	Belonging to the Castle of Badu	1200
The Guard at the Gate called Cuchuc Cappe 500 Topgees, or Gunners 500 Martoloes, a fort of Foot-Soldiers 300 Soldiers belonging to the Powder-house 280		1900
Topgees, or Gunners  Martoloes, a fort of Foot-Soldiers  Soldiers belonging to the Powder-house  286	The Guard at the Gate called Cuchuc Cappe	500
Soldiers belonging to the Powder-house 286		500
Soldiers belonging to the Powder-house 286	Martoloes, a fort of Foot-Soldiers	300
	Soldiers belonging to the Powder-house	280
		3000

In all 22180; to which adding the Militia of Bosna, and other parts of Sclavonia, and all along the Frontier Countries, which extend for above 800 English miles, the number may amount to no less then 70000 fighting Men. But we here discourse only of the number of the Zaims and Timariots, which whole sum amounts to, of Zaims 10948, and of Timariots 72436; which makes in all 83380; but this is calculated at the lowest rate, they may very well be reckoned to be one third more, besides other Militia's of Cairo, or other Orders of Soldiery to be treated of in the following Chapters.

These Partitions or Divisions were first made by Salyman the Magnificent, as the best Rule and Method for an orderly disposition of his Militia, and as the strongest nerve of the Crimman Force: but as

4

with

with time in the most exact compositions of Discipline, corruptions through covetoulness and ambition of Officers are introduc'd; so also in the just difbofal of these Rents according to the ancient Institutions : for the Beglerbegs, Pashams, Treasurers, and other Officers, instead of bestowing this maintenance to the Soldiers, according to their merits of Valour or long Service, referve it to prefer and gratifie their Servants and Pages, obliging them in recompence thereof under various Services; fome that live at Constantinople, or near the Sea, to defray the Charges of all Boats and Vessels which carry their Houshold Provisions; others that live in the Inland Countries agreeing with the Treasurer of the Soldiery, without regard to the true Heirs, or any other confideration, fet to fale these Rents to them who profer most; so that in time of Harvest the Pulham fends abroad his Officers to gather his Profits from the poor Timariots, with that oppression and violence as causes disturbances, differences and Law Suits amongst them, which being to be decided by Judges partly interessed in the quarrel, the Sentence is certainly determined on their fide, who have most Power and most Money.

The aforegoing account of Zaims and Timariots is the most reasonable one can be given: And because we have reckoned them at the lowest rate, making some allowance to the 83380, this Militia may amount to an hundred thousand Men, which, as I have heard, is the utmost number of this sort of

Soldiery.

CHAP.

Vol

wh

hor

fucc

are

Me

mo

Rev

ing

tyrs

in c

the

was

con

the

it r

Tit

of tons

his I

Fam

#### CHAP. IV.

Of certain Customs and Lavs observed amongst the Ziamets and Timariots.

Mongst these Forces of Ziamets and Timariots are in time of War and Action mixed certain Voluntiers or Adventurers, call'd by the Turks Gionullia who maintain themselves upon their own expence in hopes by fome figual Actions of Valour to obtain the fuccession into a Zaims or Timariors Lands, as places are made void by the flaughter of the War. These Men are often very hardy and ready to attempt the most desperate Fxploits, moved by a desire of the Reward, and by the Periwalion, that at worlt dying in a War against Christians, they become Mirtyrs for the Mahometan Faith. It is reported, that in one day, upon the affaults given to Sorinfwar, or the new Fort of Count Serini, one Timariots farm was bestowed eight times; one being slain it was conferred one another, and fo on a third, and fo the rest; all which had the misfortune to fall, until it rested on the eighth, the others dying with the Title only of Timariots.

The Zaims or Timariots being aged, or impotent, have in their life time power to relign up the Right of their Estates to their Sons, or other Relatioons .

It is not lawful for a Peafant or Clown to mount his Horse, or girt his Sword like a Spabee, until first he hath had part of his Education in the Service or Family of some Pashaw, or person of Quality; un-7 2 les

less it be on the Confines of the Empire, where having given evident testimonies of his Courage, he may then become Competitor for the vacant Farms of a Zaim or Timariat.

It is the Custom of Romania, that a Zaim or Timarist dying in the Wars, his Zaims Rents are divided into as many Timariot Farms as he hath Sons; but if a Timariot hath no more then 3000 Aspers Rent, it descends entirely to his eldest Son; but if it be more, it is proportionably divided amongst the rest of his Children.

But if they die of a natural death at their own homes, the Lands fall to the disposal of the Begler-beg of the Country, either to confer them on the Heirs of the deceased, on any of his Servanas, or

fell them at the best advantage.

But in Anatolia there are many Zaims and Timariots whose Estates are Hereditary to them and their Heirs; and are not obliged to serve in Person in the War, but only to send their Gebelnes; or number of Servants according to the value of their Estates; of which duty if they fail in the time of War, the years Rent is confiscated to the Exchequer; and this Estate descends to the next of Kin; whether derived from the Male or Female Line.

### CHAP. V.

The State of the Militia in Grand Cairo, and Egypt.

THE guard and protection of the Kingdom of Egypt is committed to the charge of twelve Begs, some of which are of the ancient Race of the Mamalukes, confirm'd by Sultan Selin upon the taking

king Mili pro to r 500 erci and go : publ twe char conv Tri whe Lan Cou OCC thei of t fion ful! ted por but Hu ally

Cha

ther man for upo

Ric men and

Diff

king of Cairo; these have the command of the whole Militia in their hands, whereby they are grown proud, powerful, and ready upon every discontent to rife in Rebellion; every one of these maintains 500 fighting men, well appointed for War, and exercised in Arms, which serve but as their Guard, and for Servants of their Court; with which they go attended in Journies, in their Huntings, and publick Appearances; under the command of these twelve Captains are 20000 Horse, paid at the charge of the Country, whose Office is by turns to, convey yearly the Pilgrims to Mecha, and the annual Tribute of 60000 Zechins to the Ottoman Court, whether it be judged requisite to send it either by Land or Sea; these are the standing Militia of the Country, out of which, unless upon the foregoing occasions, they are not obliged to other service; their principal duty being to prevent the invalion of the African Montaneers, who often make incurfion from the barren Rocks, into the fat and fruitful Soils of Egypt. Besides this Militia are computed 80000 Timariots, out of which they yearly transport about 2500 or 3000 men to the Wars of Candy; but to more remote Countries, or the late Wars of Hungary, I did not hear that this Soldiery hath viually been called.

These twelve Begs of Egypt are noble by bloud, enjoying an hereditary Estate descending from Father to Son; which Richness joined with the command of a powerful Army, hath rendred them so formidable and insolent, that oftentimes they take upon them an authority to imprison and depose the Pasham from his Office, and spoil him of all the Riches he hath collected in his three years Government: by which means are always great jealousies, and enmitties between the Pasham and these Beghs; Dissentions and Rebellions to that high degree, that

Z 3

niany

About 100000 Dollars at

\* Called Embra bore.

\* In the month of Feb. 1664.

many times it hath been little different from an absolute Revolt. Ibrahim Pashaw was in the year 1664. imprisoned by them, and obtained his liberty for \*600 Puries of Mony; after whose departure the Brother of the faid Ibrahim, upon some certain pretences on the Palhams score, falling into their hands. was imprisoned also, but shortly after obtained his releasement by the Grand Signiors \* Master of Horse, who was sent expressly to compose the disorders of Egypt; which were now proceeded to that degree, as without some satisfactory atonement could not be termed otherwise then a total defection: and therefore they refigned up one called sulficar Bei to justice, who \* being brought to Adrianople, was immediately in presence of the Grand Signior put to death. But the Turk hath always on occasions of these disturbances and insolences, disfembled and connived at the diforders, perceiving the distemper of that Kingdom to be such, as can with much difficulty be redreffed, fearing that were forcible remedies applied, they would cause so violent a commotion of humours, as would absolutely rent it from the body of the Empire.

The Auxiliary Forces to the forementioned Militia of the Turks,

Are the Tartars, Valachians, Moldavians, and Tranfilvanians, under the command of their respective Princes. Who are obliged to serve in person whensoever called by the Sultans command. The Tartars, I mean of Crim, are to surnish One hundred thoufand men the Tartar-ban, or Prince in Person to lead them, when the Grand Signior himself appears in the Field; but if the Army is commanded by the Visier only, then the Son of the Tartar-ban is to serve; or having no lisue, the Army to the number of Forty Lath

Fo

of

ex

of

or

Pr

W

fir

he

of

pe

nie oi ed fo th ca

th re de

fr

Forty or fifty thousand fighting men, is to be conducted under the chief Minister. But the Princes of Valachia, Moldavia, and Transilvania, are never excused from personal attendance in the Camp, each of which respectively are to be attended with Six or seven thousand Men apiece. And though the Prince of Transilvania called Apass, was in the last War against the Emperor not called out of the Confines of his own Country; it was with design that he should keep that station free from the irruption of the Enemy, not that he was disobliged from his personal attendance on the Visiers Camp.

### CHAP. VI.

Of the Spahees.

TItherto we have treated of the Turkith Horse that are maintained by Farms, and Rents of Lands: now it will be necessary to discourse of those that receive their constant pay from the Grand Signiors Treasury; and these are called Spabees, who may not improperly be termed the Gentry of the Ottoman Empire, because they are commonly better educated, courteous, and refined, then the other fort of Turks, and are in number 12000. Of these there are two Orders, one called Silaebtari, who carry yellow Colours, and the other Spahaoglari or the Servants of the Spahees, and have their Colours red; these Servants have now obtained the precedency above their Masters; for though the Silachtari are very ancient, and deduce their institution from Ali their first Founder, who was one of the



A Spakee.

four Companions of Mahomet; yet Sultan Mahomet the Third, on a day of Battel in Hungary, feeing the Silahteri routed and put to flight, with violent passion and earness endeavoured to stop their course; and perceiving the Servants of these Spahees to remain still in a body, incited them to revenge the shameful cowardise of their Masters, who immedidiately encouraged with the words of the Sultan . clapping up a red Flag, gave fo bold an onset on the Enemy, and with that fuccess as wholly recovered the glory of the day: in remembrance of which fervice and notable exploit, the Sultan as disposer of all Honours and Orders, gave ever after the preheminence to these Servants before their Masters; fince which time this new institution of Spahaoglary hath always been continued.

These Light-horse-men are armed with their Scimetar and Lance, called by them Mizrak, and fome carry in their hands a Gerit, which is a Weapon about two foot long, headed with Iron, which I conceive to be the same with the Pila amongst the Romans, which by long exercise and custom they throw with a strange dexterity and violence, and fometimes darting it before them in the full career of their Horse, without any stop recover it again from the ground: they also wear a straight Sword named Caddare, with a broad Blade fixed to the fide of their Saddle, which, or the Scimitar, they make use of when they arrive to handy-blows with the Enemy; many of them are armed with Bows and Arrows, and with Pistols and Carbines; but esteem not much of Fire-Arms, having an opinion, that in the Feild they make more noise then execution; fome of them wear Jacks of Mail and Head-pieces painted with the colour of their Squadron; in fight they begin their onset with Allah, Al-120, and make three attempts to break within the

Ranks

C

rin

are

fer

ple

tw

pre

an

Sc

tu

the

Ra

fo

liv

eft

ex

G

15

tit

au

OU

T

th

m

at

W

gi

by

al

in

0

al

G

de

21

fi

d

Ranks of the Enemy, in which if they fail, they then make their retreat.

Comparifon of the Spaces of Afia andExrope.

The Asian Spakees are better mounted then commonly those of Europe, though these being Borderers on the Confines of the Christians having learned much of their Discipline by constant skirmishes and combats, are trained in the Art of War, and become the more valiant and experienced Soldiers.

But the Afiatick Spahees were formerly the more rich, many particular Men of them bringing into the Field thirty or forty men apiece, belides their Led-Horses, Tents, and other accommodations proportionable to their Retinue; but these Cavaliers seemed too great and proud to the Visier Kupriuli, for the condition of common Troopers, and infected with the Epidemical Spirit of Faction and Mutiny, which raged at that time amongst all the Grandees of the Empire; which caused him to strike off their heads with as little remorfe, as one would do to the tops of Poppies, until he had absolutely made a destruction of them. Those now which remain are poor and inconsiderable, contented to comrade ten or twelve in a company, for maintenance of a poor Tent, and two or three Horses and a Mule for Baggage and Provisions; these are more tame, and subject to the Cudgel, and can take a beating patiently on the foles of the feet, which is their punishment, as the Janizaries is to receive the blows on the Buttocks (that so this chastisement may neither incommode the feat of the Horsemen, nor the marches of the foot) but if the crime be great and capital, they are fent for by Chiaufes, or Pursuivants to appear before the Visier, by whom being condemned and strangled near the Walls of the Grand Signiors Seraglio, their bodies are afterwards about two or three hours in the night thrown into the Sea, without other folemnity then the firing of one of those great Guns next the Sea, which are planted under the Walls of the Seraglie, which ferve for fo many warning pieces for others Exam-

ple.

Their pay is divers, but in general, it is from Their Pay. twelve to one hundred Aspers a day: those who proceed from the Seraglines of Pera, Ibrahim, Palham and Adrianople, which are so many Nurseries and Schools as well of the principles of War, as Literature; or have been Cooks Mates (for the Cook of these Societies is a principal Officer of respect) or Baltagees, that is, Hatchet-men, who cut Wood for the Grand Signiors Seraglio, and are licensed to live abroad with the title of Spahee, have the lowest pay of twelve Aspers a day; but those who are extracted from the less, or greater Chamber of the Grand Signiors own Seraglio, called Seni ferai, have 19 Aspers pay, and if they are favoured with the title of an Office, they receive two or three Aspers augmentation. But fuch as are elected to the War out of more eminent Chambers, as the Landery, the Turbant-Office, the Dispensatory, the \* Treasury, \* Killer \* the \* Falconers Lodge and others ( which we have Hazna 0mentioned in the description of the Seraglio) have, dass. \* Called at first thirty Aspers daily pay : an \* encrease of Taraki. which is obtained fometimes by the Visiers, or Regifters favour unto two Aspers more; sometimes by services in the War, by receiving two Aspers augmentation for the head of every Enemy he brings in; two Aspers more for \* intelligence of the death \* This is of any Spakee, out of the pay of the deceased; as done that also, at the Incoronation or Instalment of every the Grand Signior Grand Signior, five Aspers increase is given as a may not donative general to the whole Army of Spabees: be cheated by having and thus many of them by art, industry, and good the Pay fuccess, go augmenting until they arrive to an hun-continued to those dred Aspers, and here is their non plus ultra, they who are

can dead.

CI

the

by

on

for

cre

me

faf

M

Sig for

ma

ne

th

th

20

ftc

Af

do

th

fu

bu

he

th

th

P

Di

2

Si

hi

H

a

can rise no higher. They are paid quarterly from three months to three months; which they may omit to receive for nine months, but if twelve pass, they can only demand the nine, the other quarter or more is conficated to the publick Exchequer: Their place of payment is now in the Hall of the Visier, which formerly was in the Houses of the Pay-Masters, and Treasurer, but changed by the Visier Kupriuli, on occasion of the disorders and abuses of the Officers which caused Mutinies and Disturbances amongst the Soldiery. For the rich Spahees living far distant, to excuse themselves from a long journey to the City, agreed with the Pay-Masters that they for some certain part of their Income, should without farther trouble to themselves, take up their Dues, and make it over quarterly to their Countries of abode; these men thus tasting the benefit of this trade, agreed with others for some little gains to dispatch them before the rest; by which means and the payment only on Wednesdays, and Saturdays, those Spabees that came from remote parts, making fo long attendance, had with their excelies in Conftantinople spent as much as the principal fum they expected; of which growing fensible, at first they began to murmur, then to threaten the Pay-Masters, and at last proceeded to open Mutiny, by forcing the doors, breaking the Windows of the Officers, with many other infolencies and diforders, until Kupriuli, to remedy these abuses, ordered the mony to be given out in his prefence, and the Payment to be continued every day until the pay was ended.

Sons of Spakees.

The Sons of Spahees, presenting themselves before the Visier, may claim the priviledge of being enrolled in the Grand Signiors Books; but their Pay, which is the lowest rate twelve Aspers a day, is to issue forth from their Fathers proportion, but then

they

m

ay

fs,

or

eir

er,

1a-

ier

fes

an-

li-

ng

ers

ie,

ake

leir

be-

ttle

ich

and

ote

ex-

pal

, at

the

ny,

the

ers.

the

ay-

was

be-

ing

ay,

to

hen

hey

they are in the road of preferment, and are capable by their fervices and merits to make additions upon foundation of their own industry. Besides the foregoing ways by which the Spahees gain their encrease of pay, I am given to understand that for- gains to merly they had another benefit, called Gulamiie, or the spafafe Conduct Money, which was one per cent. of all Monies to those whom the Collectors of the Grand Signiors Revenue fummoned to convey the Treasure for more fecurity to the Capital City, besides the maintenance of themselves and Horses in the Journey; but this as too chargeable a deduction from the Imperial Revenue was with time taken off, to the great discontent of the Spabees in general.

The Grand Signior going in person to the Wars, according to the ancient custom of other Sultans bestows a largess on the Spabees, of Five thousand Aspers a Man, which they call Sadack Akchiasi, or a donative for buying Bows and Arrows; as also to the Fanizaries, as we shall hereafter mention.

This Army of Spahees is in the War a meer con-Their Diffused multitude without any Governmen, or distribution into Troops or Regiments, but march in heaps, fight without order, little account kept of their presence or absence from the Camp; only at the pay in the month of \* November who foever appears not, unless favoured by the Officers, hath his Turkith name raced from the Grand Signiors Register.

Their duty in the War is to stand Centinel with a Fanizary at the end of every Cord at the Grand Signiors Pavilion, as also at the Visiers, armed with his Cemitar, Bows, Arrows, and Lance, mounted on Horse-back; as the Janizary on foot with his Sword and Musket and also the charge of the Treasure for payment of the Militia, is committed in the field to their custody.

This Order of Soldiers was in ancient times in great

C

A

fec

Tr

rea

he

wh

Ci

nea

Pet

out

En

hin

car

not

cvi

COV

pre

to

in :

nou

dou

for

mo

con

diti

his

eith

gav

his ]

laza

the

lage

the

to c

and

log

tru

How they have loft their honour.

great esteem and honour in all parts of the Empire, by reason of their accomplishments in Learning, refined Education in the Imperial Court, their nearnels to Preferments, and acquaintance and interest with the Grandees of the Empire: The place of the Selibtari in their marches to the War, was to flank the Grand Signior on the left hand, and the Spahi Oglani on the right, and were always the ultimate referve of the Battel, as the Life-guard to the Sulsan: But like men not knowing how to comport themselves in prosperity, growing mutinous and ambitious to have a hand in the Government, became Confederates with the Janizaries in conspiracy against the life of their true Sovereign Sultan Ofman; to which Treason adding other Insolencies, they justly were deprived of the favour of Sultan Morat, and Sultan Ibrahim; the terrors also of their late Sedition remaining freshly still impressed in the memory of this present Emperor Sultan Mahomet, when they complotted against his own and his Mothers life, is the cause they have gone still declining from the degree of their pristine honour and esteem; for the Prince as he is the Fountain of Honour, so is his countenance and favour the spirit and life which gives a lufter and sparkling to those Titles and Riches he hath conferred; other Seditions hastned the ruine of their reputation, and in the year 1657. when the Visier Mahomet Kuprinli, on occasion of his Expedition against Janova, summoned the Asian Spabees to the Rendezvous in Hungary, who instead of yielding obedience to the command of their General, elected a new Captain a Spakee of their own rank, called Haffan Aga, preferred to be Pafhaw of Alepso: whose name at that time, I remember upon the hopes of the diffentions he might create amongst the Turks, was greatly famed and celebrated over all Christendom. These Combustions in Afia t

d

y

178

ir

ne

t,

0-

13

11;

nis

ch

nd

ed

7. his

ian

ad

Ge-

in

Asia headed by the chief Enemy to the Visier, caufed Kupriuli to leave many of his defigns against Transilvania uneffected, and to clap up a Peace on reasonable and moderate terms of honour, that so he might hinder the progress of a dangerous evil which now threatned and approached the Capital City; for by this time Haffan Pasham being arrived near the Walls of Scutara, began to treat by way of Petition to the Grand Signior, and represent that out of his zeal to the good of his Majesty and his Empire, he had undertaken a long march to inform him of the corruption of his Ministers, and the miscarriages of Government; his tender years as yet not having ripened his judgment to penetrate these evils, which with time his understanding would difcover to be too inveterate and incurable. All the oppressions and aggrievances of the Soldiery he seemed to object to the cruelty and oppression of Kuprinli, and in appearance had nothing but thoughts of the honour and fafety of the Grand Signiors person; and doubtless this man was unfit to manage such a design, for he entertained scruples of Conscience, and a remorfe and tenderness in spilling Mahometan Blood, confiderations which are incompatible with the condition of a Rebel; for who hath the impiety to draw his Sword against his Prince, must stop at no bars either Divine or Humane right to maintain it. This gave advantage to Kupriuli to effect his design upon his Enemy; for in the interim of this Treaty, Morlaza Pasham of Babylon, was commanded to possess the City of Aleppo, and Haffan after many fair melages and promises from the Grand Signior and eir the Visier, was perswaded to return again to Alepho. to capitulate with Mortaza concerning those points ber and aggrievances he fought to have redressed; it beate ng alledged to him, that Mortaza had received inratructions to treat, and a Plenipotentiary power to in grant Afis

fu

m

Ou

di

in

alv

att

for

COI

Spa

we

Inf

fay,

be d

but

fron

acco

iscer

certa

main

other

Visie

this 1

Chris

the d

grant and firm as far as should be reasonable and honourable for the Grand Signior to condescend. Haffan with this easie answer returned toward Alepho. near which place he credulously committed himself into the hands of Mortaza, who no sooner had him within his Tents, but he concluded all controversies and capitulations by the decision of his head from his body: The whole Army of Spahees immediately, with the fall of their General, was scattered, and divided themselves; but about three hundred of them being apprehended by Mortaza, were fent to Constantinople, where, in the presence of the Grand Signior within the Walls of the Seraglio at Scntari they were all executed; fince which their pride hath ever gone declining, and their name become to odious amongst the people, that upon the very nominating a Spakee, the vulgar were ready to run upon them with stones, or other Weapons that came next to hand; so that now the Spabees are much eclipfed in their ancient fame and honour.

There are besides these two foregoing forts of Spakees, other four, the first called Sag Vlefigi, that is appointed to march on the right hand of the Spabaoglani, and carry white and red Colours. The fecond is Sol Vlefigi, whose places is on the left hand of the Selahtari; which carry white and yellow Co-The third Sagureba, that is Soldiers of Fortune that are to march on the right hand of the Sag Ulefiei, and carry green Colours. The fourth is Sol Gureba, whose place is to march on the left hand of the Vlefigi, and carry white Banners: but these four forts of Spabers are raised and listed according to necessity and occasions of War, and are obliged to all fervices and duties; their pay is from 12 Aspers to 20 a day, and are capable according to their merits, of being promoted to one of the

**Superious** 

fuperiour Orders. There is also another fort of more elevated Spahees called Mutafaraca, who issue out from the Seraglio with more favour then the ordinary fort of Spahees, and are four or five hundred in number, their pay is forty Aspersa day, and have always the obligation or duty on them to serve and attend the Grand Signior when he goes in progress for pleasure from one Village to another.

And thus much shall serve to have declared in brief concerning the institution and discipline of the Spabees, as also of all the Militia of the Turkish Horse; we shall now proceed to declare something of their

Infantry.

f

e

h

ft

It

C-

re

g

### CHAP. VII.

Of the Janizaries.

THE next main sinew of the Ottoman Power is the Order of Janizaries, which is as much as to say, the new Militia, and yet their Antiquity may be deduced from Ottoman the first King of the Turks; but because they received honours and priviledges from Amurath their third King, our Turkish History accounts that to be the time of the first original: it is certain that in his time they were modelized, and certain Laws prescribed both for their education and maintenance; when by the counsel of Catradin, otherwise called Kara Rustbenes, Amurath's Prime Visier, it was ordained that for the augmentation of this Militia, every fifth Captive taken from the Christians, above the age of fifteen years, should be the dues of the Sultan, who at first were to be distri-

Aa

buted



A Janizary .

buted amongst the Turkish Husbandmen in Asia, to learn and be instructed in the Turkish Language and

Religion.

Their number at first was not accounted above fix Their or feven thousand, now with time they are encreased number. to the number of twenty thousand effective men; but were there a lift taken of all those who assume this title of Fanizary, and enjoy their Priviledges, though not their Pay, there would be found above 100000; fix or feven go under the name of one Janizary, for gaining by this means a priviledge of being free from all duties and Taxes, they bestow a certain sum of Money or annual Presents on the Officers, in confideration of which they are owned and countenanced as Janizaries. Their Habit is as Their Hathe Picture represents, wearing always the Beard of bit. the Chin and under Lip shaven, which some fay they learned from the Italians; but certain it is, that this costom is more ancient, then since the time of their Neighborhood unto Italy: this manner of their shaving being generally used as a token of their subjection, and so all the Pages and Officers in the Seraglio of great Men, Orders of Gardeners, Baltages or Hatchet-men, and others, are distinguished by this mark to be in service, and obliged to the attendance of a Master: But when they are either licenfed from the War, or promoted to Office, or freed to their own disposal, they immediately suffer their Beards to grow as a fign of their liberty and gravity.

In former times this Militia confifted only of the zanes of Sons of Christians, educated in the Mahometan composed Rights; but of late that Politick custom hath been difused, the reason of which some attribute to the abundance of people the Turks have of their own to supply all their occasions : but I am induced rather to another opinion, having not observed the multitude

A a 2

which

Ch

of

ma

is f

in 1

ceft

Ch

the

to

all

def

Hat

oth

fucl

gua

in t

ter

fessi

\*Li

nue

Aga

Ugl

bate

hav

and

ing

fuct

on t

and

ries

cor

his

Ma

Gra

can

wh

Ear

(

which Histories and Travellers tell us, that the Turks swarm with; and rather assign the neglect of this practice, so prejudicial to Christian Interest in these parts, to the corruption of the Officers, and carelesness in their Discipline.

The No-

And though this election of Janizaries out of the eldest and lustiest Sons of Christians that inhabit Europe (for Asia was exempted) is now disused; yet such as enter into this Order, (whosoever they are (unless the necessity of the present state of the War be over-urgent) are obliged to perform their Novitiate like Tyrones Romani, befor they can be enrolled in the Register of Janizaries, and are called Agimoglans. The chief Officers of these is called Stambol Agasi, in whose care and charge it is to enure these men to all labours, pains, and fortifications, as to cut wood, carry burdens, endure heats, colds, and other sufferings, which may render them obedient, temperate, vigilant, and patient of all the inconveniencies and miseries of War.

Their Quarters.

The quarters many of these have in the Garden-Lodges of the Grand Signiors Seraglio's (whereof there are many in and about Constantinople) to manure and dig the ground, learn the Art of Plantations, and Husbandry, and practife (as occasion requires) meaner Offices of labour and fervitude: others of them are placed in the three Seraglio's (we have beforementioned in the Chapter of Spahees) viz. of Pera, Ibrahim Pasham, and Adrianople, where their principal art is the mystery of Plantation and delicious disposal of Gardens into the variety of Knots, Walks, Groves, and Fountains; and though there are many of this Profession who have no other thoughts to employ their minds, few of them are acquainted with any part of polite Husbandry, or know more then the feafon to plant their Hartichoaks or Colworts; as to the rules and symmetry

of

of fetting Trees, ordering the Labyrinths of Knots, making pleafing Walks, Fountains, and Groves; it is strange a people that delight so much in Flowers, in Fields, and Arbors, and have themselves or Ancestors ruined many of the delightful Paradises of Christians, should be so wholly ignorant and dull in the contrivance of what they love, as not to be able to borrow one example or model, which amongst all the Grand Signiors Gardens in Constantinople may deferve a better name then of a Wilderness.

Others of these Agiamoglans are made Baltages or Hatchet-men to cut out Wood for the Seraglio; others are made Cooks and Officers in the Kitchin, fuch, I mean, as can already speak the Turkish Language, for those that are ignorant in that speech, or in the Mahometan Religion, are disposed into remoter parts of Anatolia, where the Janizaries have Posfessions and Authority; as to Ciotabia, where the \*Lieutenant-General of the Janizaries hath a Reve- + Called nue; to Karabizar and Angura, where the Stambol Kinhaia-Agasi hath principal power; to Mentesche, Sultan Ughi, and Karofi, where the Turnagibatch and Jaiabatchi, who are chief Officers of the Janizaries, have Rents and Profits belonging to their Offices. and here they are employed in ploughing and fowing the Ground, or other laborious exercises, until fuch time as supplies for the Wars give them occasion to draw out these men from their several stations: The manand then being called to the Chambers of Janiza- ner in traries, they orderly march one after the other ac- zone. cording to their feniority, one holding the end of his fellows Garment, appear before the Muster-Master, who having enrolled their names in the Grand Signiors Register, they run as fast as they can by their Odabasche or Master of their Chamber, who gives every one as he passes a blow under the Ear, to fignifie their subjection to him: and this

is the Ceremony observed in creating Juniza-

Their Pay.

At their first Enrolment some have but one Asper a day, others sour and sive, unto seven and a half; and so with time and savour of their Officers, encrease to twelve Aspers a day, which is the highest pay of any Janizary, and can have no other advance, unless good Fortune promote them to the degree of a Kiahaia Begh, which is as much as Lieutenant-General of the Janizaries, or any other eminent Office.

Their Diet & Cloathing.

Besides this Pay, they have their daily Provision and Diet from the bounty of the Grand Signior, and their Table ordered at constant hours, where they find their Rice, fifty drams of Flesh, and one hundred of Bread their ordinary Commons, and eat in their respective Resectories like Monks in Convents, or Scholars in their Colledges; they receive also one Soldiers Coat yearly, of Cloth made at Salonica of a coarse thred, but warm and convenient, which in every Month of Ramszan is distributed to each Chamber; so that their Bellies are full, and backs are warm, and all points are better provided then the tattered Infantry which are to be seen in most parts of Christendom. And thus this people being pampered without cares of feeking their Bread, grow often querulous and apt to take the fice of Sedition with every spark of difcontent in their Officers; the beginnings of which they commonly make known at their Assemblies of the publick Divan, whether four or five hundred of them are obliged four times a week, that is Saturday, Sunday, Monday, and Tuesday, to accompany the Janizir Aga or their General; at that place they have their Commons from the Grand Signiors Kitchin: which when they have any subject of discontent they evidence by flighting, kicking down their

their be re Mut havi mife to p

Agas ber e grea ed to mad been Fani an ei vour dies Signi of of Excl lick gero with alrea of A main Princ vertu

Lieut

Carri The G

the G

their Plates of Rice, and shewing better stomachs to be revenged, then to their Entertainment; which Mutinies the Grand Signior and principal Ministers having found oftentimes satal, endeavour by fair promises and satisfactory compliance with their delires Mutinies,

to pacifie in their first motion.

The General of this Militia is called Janizar Agasi, and is always elected from the Royal Chamber of the Seraglio; because it being an Office of The Janigreat charge, it is thought necessary to be intrust- 341 1/2. ed to one whose Education and Preferment hath made a Creature of the Court; which Policy hath been the suppression of divers Mutinies amongst the Janizaries, the discovery of their Combination; and an engagement to a stronger dependency on the favour of the Seraglio, When this General either dies by a natural death, or the Sword of the Grand Signiors Justice or Authority, his Riches, like that of other Pashams, is not confiscated to the Sultans Exchequer; but the Inheritance accrues to the publick Treasury of the Janizaries; which how dan- The pubgerous it is to a State to have a Militia endowed lick Treawith Revenues appropriated to their Officers (as the yanialready we have declared they possess in some parts saries. of Anatolia ) and a Bank of Wealth united to the maintenance of a licentious Sword, the Ottom in Princes have by fad effects rather felr, then able by vertue of their absolute Power to remedy.

The fecond chief Officer is the Kirbaia Begb, Officers.

Lieutenant General.

The third is Segbban baschi, the Overseer of the Carriage of the Soldiers Baggage.

The fourth is the Turnsgi Bashee, or Guardian of

the Grand Signiors Cranes.

The fifth is the Samfongi Bashee, chief Master of the Grand Signiors Mastives.



Sanyzar Agasi or General of the Sanizaries

The fixth is the Zagargi Bashee, Master of the Spaniels.

The seventh is the Solack Bashee, Captain of the Archers, or of such of the Janizaries who go armed

with Bow and Arrows.

The Eighth is Subashi and Assubashi, who are chief of the Serjeants and Bailiss, and attend always at the Grand Signiors Stirrop when at any time on solemn occasions he shews himself to the people.

The ninth is the *Peikbalhi*, or Commander of that fort of Pages which are called *Peiks*, who wear Caps of beaten Gold, of which there are 60 in number, who march at Solemnities together with the *Solacks* near the person of the Grand Signior.

The tenth is Mezurga, or the head Baily of the

Fanizaries.

These eight last arise from the order of the Janinizaries, and have their several Commands in the Army, though the Grand Signior, to augment their Power and Honour the more, bestows on them Titles

and Wealth in other Offices.

The Janizaries Chambers (of which there are no others but in Constantinople) are in number 162, of which 80 are of ancient Foundation, and are called Eskai Odalar: and 82 called Jeni Odalar, or the new Chambers; over most of which is a Teborbagi or Captain; In these Chambers those that are not married enjoy their Lodgings and Habitation; and twice a day find their Repast, as we have beforementioned: And thus instead of Monasteries of Friers, the Turk maintains Convents and Societies of Soldiers, who are trained up with all modesty and severity of Discipline.

Officers of the Cham-

bers.

The principal Officers of these Chambers are, First, the Odabashee, or Master of the Chamber, who in the Wars serves as Lieutenant of the Company.

Second is 'Wekilbarg, or Expenditor for meinte-

nance of the Chamber.

The third is Bairackter, or Enfign-bearer.
Fourth is Ashgee, or the Cook of the Chamber.

Fifth is Karakulluk gee, or the under-Cook. Sixth is the Saka, or the Water-carrier.

The Cook is not only an Officer to dress the Diet and Provision of the Janizaries, but is also a Monitor or Observer of their good behaviour; so that when any one of them commits a Crime, the Cook is the Officer that executes the punishment. The under-Cook also serves for an Apparitor, and is he who summons the married Janizaries at their several Dwellings in Constantinople, when their Officers command their attendance.

Jenizaries .

The greatest part of the Janizaries consists of Batchelors or single Men; for though Marriage cannot be denied to any of them, yet it is that which determines their Preferments; and renders their Seniority uncapable of claiming a right to Offices, or Military Advancement; for being incumbred with Wise, and other Dependencies, they are judged in a condition not capable to attend the Discipline of the War, or service of the Grand Signior; and therefore as to other duty in the times of Peace, besides their appearance every Friday in their Chambers, and presence of their Officers, they wholly are dispensed with.

In the Wars this Militia is consider'd as the most valiant and best disciplined Soldiery of the Turkish Camp, and therefore are either kept as a Reserve,

r

Cha

or m

keep

rifor

to R

are:

and

lenci

fer

who

in o

rzde

ther

whi

ride

or E

ty (

feiz

afte

be

led

but

per

dar

rie.

the

pr

me

for

En

tia

CO

th

fe

m

or march in the main Body of the Army. In times of Peace their Quarters are many times changed, to keep them in employment, from one Castle or Garison to another, as to Buda, Kanisia, Temesmar to Rhodes, Canea, and other parts: some of them are appointed to keep Courts of Guard at all Gates and Avenues of Constantinople, to prevent the Infoencies and Injuries their Companions are apt to offer to Christians, Jews, and others in the Streets. who at sometimes, being heated with Wine, have in open Market forced Women whilst their Comrades have with their \* Daggers drawn stood over . Cared them to defend them from the people; to prevent Hamerren which disorders, the Fanizar Agasi accustoms to ride the Streets attended with about 40 Mumigies, or Bailiffs of the Janizaries, where meeting any guilty of fuch like Crimes, or other Enormities, he feizes them and carries them to his Court, where after examination of their fault, he orders them to be beaten, or if their Crime be great, to be strangled, or fowed in a Sack and thrown into the Sea: but always their punishment is inflicted privately, perhaps because they are jealous of a Mutiny.

In every Province the Janizaries have their Serdars, who are Colonel or chief of all the Janizaries within that Jurisdiction, who greatly abuse their Office by taking into their protection any that present or pay them for this Priviledge; by which means they have grown so powerful and rich, that some time past the Command of the whole Ottoman Empire hath reposed in the hands of this Mili-

tia

Their Arms are Musquets and Swords; they fight consuscible in the Field, and with no more order then the Spakees; only sometimes they draw themselves up into Cunei, observed amongst the Romans.

And

CI

tra

TO

Sta

wh

bli Ca th an

> th eq

Pi

of

di

m

bo

re

th

le

ni

in

fa

0

ri

q T

t

0

a

t

V

V

And thus much shall serve to have spoken of the Institution and Discipline of the Janizaries: We shall now proceed to declare how this Militia is decayed, and upon what grounds it is not maintained in its ancient honour and flourishing Estate.

### CHAP. VIII.

Whether the maintenance of an Army of Janizaries according to the Original Institution, be now agreeable to the Rules of Polity amongst the Turks.

Ppift.3.de Legarus Turcică. This Problem I find first moved by Bubequius, once the German Emperors Ambassador to Constantinople, who pretends to speak the Grand Signiors sence in this particular, on occasions of difference which the insolent rudeness of the Janizaries had caus'd between themselves and his Family: For Rusan Passam then Prime Visier, admonished him friendly to condescend to any terms of Composition, for that Law could not avail where Soldiers ruled; and the powerful Solyman himself, who then reigned, trembled at nothing more then the apprehension of some secret Ulcer of persidiousness, which might lie concealed within the retirement of the Janizaries.

But as there is no question but a standing Army of veterane and well-disciplined Soldiers must be always useful and advantageous to the Interest of a Prince; so, on the contrary, negligence in the Officers, and remisses of Government, produces that licentiousness and wrestiness in the Soldiery, as be-

trays

I.

he

Ve

e-

in

1-

n,

ty

to

nd

of

i-

ii-

h-

n-

li-

10

he

ſs.

of

17

ıl-

a

h-

at

VS

trays them to all the diforders which are dangerous, and of evil consequence to the welfare of a State.

And fo it hath fared with the Ottoman Empire. which rifing only by the power of Arms, and established on the bloud of many valiant and daring Captains, gave Priviledges, Honours and Riches to the Militia, and at all times encouraged their prowefs and forwardness by Rewards, and Connivance at their Crimes; by which indulgence and impunity. these men ill principled in rules of Virtue, and unequally bearing prosperity, and the favour of the Prince, have for a long time been gathering a stock of ill humours ready to receive any contagion of feditious defign, and to maintain it with an impudence contrary to the Janizaries for some ages, which may equal the levity of the Roman Soldiery, until they shamelesly set their Empire to sale, and forgot both their old obedience to the Senate, and reverence to their new Emperors.

The death and ruine of many Grandees, and of the Sultan himself, by such like Seditions, hath at length by dear experience taught the principal Ministers how unsafe it is to permit an Army lodged in the bowels of the Capital City, of a disposition favourable to it felf, envious, and impatient of any other, jealous, and always at enmity with the Court, rich and powerful, with Possessions and Rents appertaining to its Commanders in Anatolia, and a Treasury of unknown sums which have descended to the common Bank by the decease of their Generals or Janizar Aga's; and therefore have by degrees, and as prudently as might be, begun to diminish the strength of this Militia by the destruction of the veterane Soldiers, and ruine of their reputation by various arts, in the estimation of the World.

The particular means whereby the Janizaries have been

been studiously destroyed, are by many ways evident; for first they are exposed upon every obscure Service, and drawn forth to encounter every Assault of the Empire; as the Wars of Candy have exhausted the flower of this Militia, the Battels at Sea buried vast numbers, who were formerly referved for times of eminent exploits and glory.

Secondly, Which destruction of the veterane Soldiers hath created other mischiefs to this order, in point of Discipline, as prejudicial as the former; for as the Agiamoglans were obliged to perform fix or seven years Novitiate, now by reason of the constant necessities to supply the Wars, they overskip the orderly formalities of the first Institution, and create them Janizaries after a year, or half a years service. And others I have known educated in Mechanick professions, and from framing Timber and carrying Burdens in the Arsenal, have at once for the service of Candy been created Janizaries, who neither know how to manage a Musket, nor are otherwise disciplined to any exercise of Arms.

Thirdly, that Europe may not be dispeopled by the triennial seisure of Christian Children for the Grand Signiors service, which in Turkish is called Deuschirme, that politick Custom and principal conservation of the Discipline of Janizaries is, as we have said before, wholly forgotten, and instead thereof election is made of Vagabonds, that proser themselves out of Asia, or other parts, who having passed five or six months like Novices, are afterwards made Janizaries; and being ignorant in the use of Arms, and unaccustomed to labours and sufferings, run from their Colours, and renounce their Order, which has been in times past one of the most

honourable in the whole Empire.

Fourthly, The old veterane Officers, which had by degrees and steps proceeded to honour methodi-

dically

it

le

X

n-

ip

br

es es

nd

or

ho

are

by

the

led

on-

we

ead ffer

ing

ter-

the

heir

nost

had

odially dically from inferiour Soldiers, have either by their own feditious spirits, or jealousies of the Prince, been dispeeded from this World, and in their places the Sons of Constantinopolitan Janizaries succeeded, who have been bred up with softness and esseminacy; and their Tchorbagees or Captains have not obtained their Commands by time by valour, but Buy their Places with Money and Presents to their Prime Ofcers.

Fifthly, And to forward the decay of this Militia, and to take off their warlike and haughty Courages, the confinement to their Chambers is not severe, but liberty given upon colour of Poverty and impossibility of livelihood on their mean Pay, to attend other Trades and Services, whereby the exercise of Arms and thoughts of the War is converted to Mechanick Arts, and an intention to ways of mainte-

nance of themselves and families.

Sixthly, Hope of reward and fear of punishment, which are the incitements to worthy actions and restrictions from the visest crimes, are rarely held up to the Janizaries in these times for their encouragement or terror; for without Money to the superiour Officers none of them obtains Preserment; nor can any worn out with age and wounds procure dismission from the War with the enjoyment of the usual stipend, who are called by the Turks Oturak, and by the Latins Exauctorati; and on the contrary the Children of Officers born in Constantinople are often made Oturaks in their Cradles, and susty Youths are with savour and mony exempted in the flower of age from the labours of War, and yet enjoy the benefits due to a toilsome Militia.

And yet, as if all the connivance at these various disorders and subversion of the good institutions of this Soldiery were not sufficient to impoverish their spirits, to mould them into a more effeminate

temper,

temper, and cause them to lose their interest and reputation: it is the common opinion that the Vifier Kupriuli laid the defigns for the late War with Germany before his death, and enjoined it to his Son to profecute, with an intention, amongst other expectations of benefit to the Empire, to complete the final destruction of the ancient Spahees and Fanizaries, so as to be able to lay a foundation of new Discipline, which may more easily for the future restrain the Turkish Militia within the compass of better modelty and obedience: which defign hath taken fo fevere effect in the War of Hungary. in the year 1664. that the bloudiest part of slaughter in the Battels fell on the Janizaries and Spahees, and by how much more any were more bold and forward in their attempts, by fo much more fatal and hasty was their ruine; so that it si reported that the valiantest Soldiers of the Confines, the veterane and best disciplined of the Spahees and Janizaries, and the best number of their skilful Commanders and expert Captains perished promiscuously together, to the great damage and weakning to the Ottoman Power; fo that now it is not probable that a new Militia succeeding, capable of receiving other Customs and Laws, and neither remembring nor concerned in former Mutinies will adventure to follow the feditious practices of their Predecessors; for men are commonly modest at their first entrance into any condition; and unless debauched by corruption and Government, are easily contained within the bounds of reasonable And yet notwithstanding that the moderation. pride of the Turkish Religion is reduced to so low an abatement of their power, and to a condition easily for the future with good management to be ruled; yet this present Sultan Mahimet still retaining the

the fere bina confidence been fons

genit

of the relatio ther d They: from 1 called ( Quality in the all occas part of become courage stition 2 monly a Turkish , reign Co

Title of

Chap.IX. and Discipline in War.

the memory and impression of the amazement he suffered in his infancy on occasion of a dangerous combination and conspiracy of the fanizaries, will never conside himself to their guard, nor be reconciled to Constantinople, in consideration of the many Chambers it contains of that loathed Militia, which have been so many Nurseries and Seminaries of Treasons completed against himself, and his other Progenitors.

#### CHAP. IX.

# Of the Chiauses.

THefe having both offensive and defensive Arms affigned them, may be reckoned in the number of the Militia, though their Office being chiefly in relation to Civil Processes and Laws, they may rather deferve the name of Pursuivants or Serjeants. They are in number about 5 or 600, their pay is from 12 to 40 Aspers a day; and cheif Officer is called Chiaus Baschee, to whose custody Prisoners of Quality are committed: their place of Attendance in the Palace of the Prime Visier, to be ready on all occasions to carry Letters and Commands to any part of the Empire; fuch Christian Renegadoes as become Turks, they most commonly for their encouragement and fubfiftance in the Mahometan Superstition admit into this Rank; because having commonly an endowment of other Languages befides the Turkish, are most serviceable on messages into foreign Countries; and fometimes are fent with the Title of Ambassadors, as one was once into England.



tan kn the ler cal fin ma

or mo rea ack

Of.

are bers Gui are Pro ners gine

in that muc

And

land, France, and Holland. Their Arms are a Scimetar, a Bow, and Arrows, and a Truncheon with a knob at the end, called in Turkish Topous; those of these Officers that are Servants to the Visier or Beglerbegs, carry this Truncheon covered with Silver, called in Turkish Tcheughian; but the Chiauses of simple Pashaws only of Wood: their Harvest they make upon the occasions of Law-Suits and Differences between one party and another, being Apparitors or Serjeants to call the guilty person to justice; or if the business comes to composition, they commonly are in the midst to perswade both sides to reason, in which action they want not their Fees or acknowledgment of labour from both Parties.

#### CHAP. X.

Of the other parts of the Turkish Militia, the Toptchi.

These are Gunners, called so from the word Tope, which in Turkish signifies a Cannon; and are in number about 1200 distributed into 52 Chambers; their quarters are at Tophana, on the place of Guns in the Suburbs of Constantinople; few of these are expert in their art, and are ill practised in the Proportions and Mathematical part of the Gunners Mystery; for were they as skilful as many Engineers in the World, they might doubtless with that train of vast Artillery they either march with in their Camp or found in their Trenches, give much more annoyance to the Christians Forces: And therefore knowing their own impersections in B b 2

this exercise, when Christian Gunners are taken in the War, they entertain them with better usage then other Captives, quartering them in the Chambers appropriated to that Profession, allotting them with others a pay from 8 to 12 Aspers a day; but because this is too considerable a maintenance to allure men who are otherwise principled, most of them as occasion offers, desert the service of the Turk, and sly to their own Country.

Their Officers are,

1. The Topgibaschi, or General of the Ordinance.

2. The Dukigibaschi, or the chief of them that

found the great Guns.

3. The Odabaschi, the chief of all the Chambers of the Gunners in the Suburbs of Constantinople.

4. Is the Kiatib or their Muster-Master, who is

always a Spabee.

Their Guns are the biggest and as well cast and moulded as any in the World; for the last Expedition in Hungary there were 40 Pieces of new Cannon cast and transported by way of the Black Sea, and thence by the Danube unto Belgrade and Buda. Their Gunpowder is made but in small quantities about Constantinople, but comes from divers places of Europe, but that from Damaseus is most esteem-The biggest fize of their Bullets are from 36 to 40 inches Diameter, but these are most commonly of Stone, which they make use of in the Castles or Block-houses situate on the Sea, as at the Castles upon the Hellespont, called anciently Seftos and Abidos, and at the Fortsat entrance of the Black Sea. Once an English Man Gunner of a Ship, which lay at Constantinople, had the curiofity and confidence to measure the dimensions of these Bul-

lets;

i

0

1

G

Ba

in

C

fic

ru

m

th

cei

ma

ma

cn

tin

Ar

the

ly

wi

\* (

ret

W

mily

74.17

lets; but being apprehended in the very aft, was imprisoned for a Spy; but by the intercession of our Embassador then Resident, with much labour and some expence was at length released.

## Of the Gebegees.

These are Armourers; so called from the word Gebees, which fignifies in Turkift as much as Arms of Back and Breast; they are in number 630 distributed into 60 Chambers, and have their quarters near the Church of Santa Sophia in Constantinople; their Office is to conferve the Arms of ancient times from rust, by cleaning and oyling of them, so as to remain as Trophies for ever of the Turkish Conquelts: their pay is from 8 to 12 Afpers a day; their Officers are first the Gebegibaschi, who is their Commander in chief. 2. The Odobashees, who are so many Masters of the Chambers. On all expeditions these Armourers are necessary Officers, and oftentimes in days of Battel distribute forth the antique Arms, of which they have a care, into the hands of the Janizaries: but of these menthat are indifferently rich, and have favour and friends, enjoy their pay with eafe at their own homes; and like other \* Ogiacks are capable of being made Oturacks, or \* cgiels

retaining their Pension with a dispensation from the figures a life a Miles.

mily; fo Spahi Ogiaghi, the Order of the Spakers; Sonifeleri Ogiaghi, the Militia of

it

e

d

5;



The Chaousbashee or Cheife the Pursuivants

II.

# Of the Delees.

Delee fignifies as much as a mad Fellow or a Hector, these are the Prime Visiers Life-guard, and are in number from 100 to 400, more or less, according as the Visier is more or less rich and splendid in his Retinue; their Pay is from 12 to 15 Aspers a day; they are by Nation of Bosna or Albania; their Habit is very ridiculous according to this Picture; they are men chosen for their great stature and stomachs; they speak big, talk of nothing but killing and adventurous exploits, but in reality their heart and courage is not efteemed proportionable to their bulk and bodies: in the City they march before the Visier on foot, and make way for him to the Divan; on journies they are too heavy and lazy not to be well mounted; they have a Captain over them called the Delibaschi; their Arms are a Lance after the Hungarian fashion, a Sword, and Pole-Axe, and some of them carry a Pistol at their Girdle. This fort of people being naturally more faithful then the Turks, and more enclinable to the Viller Kupriuli, for being of the same Country, he maintained 2000 of them for his Guard. which was fo great a curb to the Janizaries and the other Militia, that they were never able to execute any Conspiracy against him. The fame course his Son the present Visier follows, and is doubtless next the Grand Sign.ors favour, his principal fecurity.

## Of the Segbans and Sarigias:

It is not to be omitted that the Beglerbegs and Pasture maintain always a Militia called Segbane, to whose custody the charge of the Baggage be-Eb 4 longing longing to the Horse is committed; and a select number called Sarigias, to whose care the Baggage of the Infantry is entrusted; these serve on foot with Musquets like Janizaries, and the others on Horse-back like Dragoons in Christendom; their Pav besides their Meat is 3 or 4 Dollars a Month. Beglerbegs have oftentimes on occasions of their Rebellions enrolled many of this fort of Militia to encounter the Janizaries; the which was practifed in these late times by Ipcbir Pasham, Hasan Pasham, and Murteza Pasham, who having listed great numbers to fight under this denomination, the Visier Kupriuli for terror and more easie destruction of this people, proclaimed through all Afia, that strict inquisition should be made after the Segbans and Sarigiss; and that it might be lawful for any one to kill and destroy them without mercy; by which means many were butchered in feveral places, and 30000 of them revolted to the Sofi of Perfia.

## The Muhlagi and Belli,

Are the Servants of Brglerbegs and Pashaws; the first make profession of a principal art in Horsemanship, and exercise themselves in throwing the Gilid, which is a Dart much used amongst the Turks, in the true management of which there is a great dexterity; and because there are considerable rewards bestowed on those who are expert herein; the Turks practife it on Horseback as their only exercife and study: very much delight herein the Grand Signiors have always taken, and to be Spectators of the Combats between the servants of several Pathams born in different Countries and Nations, who from a Principle of honour to their Nation, and hopes of Preferment, contend with that heat

and

t

1

n

N

n

tl

vi

re

and malice one against the other as surpass the cruelty of the ancient Gladiators; and not only limbs or eyes are lost in this skirmish, but oftentimes sacrifice their bloud and life for the pastime of their Prince. Such as are observed to be bold, active, and dextrous at this Game, are preserved to the degree and benefit of a Zaim or Timariot. The Beslees are Footmen, who for their great abilities in walking and running, attain oftentimes to be made Janizaries.

And thus we have now, with as much brevity as may be, run through the feveral Degrees, Numbers, Institutions, Laws, and Discipline of the Turkish Militia by Land: whose farther progress into Christendom, and damage to the Christian Cause may the Almighty Providence so disappoint, that his Church, corrected and grown more pious by this chastisment, may at length be relieved from the Rod and Yoke of this great oppressor.

#### CHAP. XI.

Certain Observations on the Turkish Camp: and the Success of the last Battel against the Christians.

In the year of our Lord 1665, the Earl of Winchelsea, our Lord Ambassador for certain Affairs of His Majesty and the Company of Merchants, having commanded me to meet the great Visier in his return from the Wars in Hungary; through ill, or rather uncertain information of the Visiers motion, I was forced to proceed as far as Belgrade in Servia, on the Confines of Hungary, 23 days Journey from ConstanConstantinople, where finding a good part of the Turkish Army encamped near that City, for better conversioned and expedition of my business, I entred within the Quarters of the Spahees, and pitched my Tent as near the Visiers and the other principal Officers as consisted with due respect; in which place I remained seven days, until the Army removed towards Adrianople; and not having fully compleated my business there, I marched and remained other 13 days together with the Army: in which time I had leisure to make some reslections on the Order of the

Turkish Camp.

In the front of the Camp are quartered the Fanizaries, and all others destin'd to Foot-service, whose Tents encompass their Aga or General: In the body of the Camp are erected the stately Pavilions of the Visier, of his Kabija, or chief Steward or Councellor, the Rein effendi or Lord Chancellor, the Tefterdar Pascha or Lord Treasurer, and the Kapister Kabiasee or Master of the Ceremonies; which five Pavilions take up a large extent of ground, leaving a spacious Field in the midst, in the center of which is raifed a lofty Canopy, under which Offenders are corrected or executed, and ferves to shelter from the Sun or Rain fuch as attend to the Divan, or other business with the Officers of State. Within the fame space of ground also is the Hasna or Treasury, in small Chests one piled on the other, in form of a Circle, for guard of which 15 Spahees every night keep watch with their Arms in their hands. these quarters are the Tents of Pashaws, Begbs, Agaes, and Persons of Quality, who with their Retinue folely make up a confiderable part of the Turkifb Army. In the Reer are the quarters of the Spahees, and others that attend the Horse service as Segbans, Sarigiss, & others. On the right hand of the Visier without the Camp, are placed the Artillery and Ammunition,

which in the time I was there was inconsiderable, the great Cannon remaining in Buda and in the City of Belgrade, only 40 or 45 small Field-pieces of Brass (as I reckoned them) each drawn by four Horses, marched with the Visier, more at that time for state and oftentation then for real service.

The Pavilions of the great Visier, and other Persons of principal Office and Quality, rather be called Palaces then Tents, being of a large extent, richly wrought within, adorned beyond their Houses, accommodated with stately Furniture, with all the convenience of the City and Country, and in my opinion far exceed the magnificence of the best of their Buildings; for being but for few years continuance, the maintenance of them is beyond the expence of Marble and Porphyry, or the perpetual Edifices of Italy, durable to many Olympiads and Myriads of years. With these Houses and moveable Habitations, which with the Posts that support them, are of that great weight and bulk; the Turkish Army marches daily, four, five, and fometimes fix hours Journey; all which Baggage is carried on Horses, Mules, and Camels: The great Persons are furnished with two sets of Tents, one of which as the Visier rifes, is advanced the Conack or days Journey beyond; fo that in the morning leaving one Tent, another is found at noon ready furnished and provided at arrival; which is the reason why the Turkish Camp abounds with fuch multitudes of Camels, Mules, and Horses of Burden, with fo many thousand Attendants on the Baggage, which are of a vast expence, and if duly confidered, is a matter of the greatest state and magnificence in the Turkish Empire.

Though it is reported by those who are Soldiers, and have experienced the Valour of the Turks in fight, that their Victories are obtained by multi-

t

ır

i-

d

ut

n,

h

tudes

tudes of Men, rather then by Art, or Military Difcipline; however the Conquests they have made on the parts of Christendom, is a demonstration undeniable of some supereminent Order in their Army, which recompenses the defect of knowledge in the true Mystery of War; and this Regulation (in my opinion) proceeds from nothing more then the strict prohibition of Wine upon pain of death (two Men being executed during the time of my Residence there for bringing a small quantity of it in the · Field ) for hereby men become fober, diligent, watchful and obedient. In the Turkish Camp no brawls, quarrels, nor clamours are heard; no abuses are committed on the people by the march of their Army; all is bought and paid with Money, as by Travellers that are Guells at an Inn; there are no camplaints by Mothers of the Rape of their Virgindaughters, no Violences or Robberies offered on the Inhabitants; all which order tends to the fuccess of their Armies, and Enlargement of their Empire. As on the contrary, the floth of the Germans and other Nations in their Councels against the Turk, the liberty given to the Christian Soldiery, or rather the difficulty to correct, proceeds from nothing more then intemperance in Wine, which moves in the Soldiery a lust and promptitude to all evils, and is occasion of the horrid outrages they commit, quarrels among themselves, and disobedience to their Officers, and betrays oftentimes a whole Army to ruine by furprifal; for how can those men be watchful, whose heads are charged with the fumes of Wine, and not yiled opportunity of fad advantages to so awakened an Enemy as the Turk? Busbequius who had been Ambasador from the Emperor to the Grand Signior in two feveral Embassies, and had known and feen the vigilance of the Turkish Camp, attributes much of their fuccess against the Garmans

# Chap. XI. and Discipline in War.

to the ancient Vice of Intemperance of his Country: Neque verò, saith he, graviore imperio Turca Gracos premant, quàm nobis dominantur vitia, luxus, crapula. And so sensible are the Turks of the abuses and disorders which arise in their Camp by the use of Wine, that they endeavor all that is possible to debar their people from it, and therefore two or three days before the Army arrives at any place, Officers are dispatched before to seal all Taverns, and make proclamation against the sale of Wine: for though it be against their Law to drink Wine, yet Drunkenness is now become so common a Vice amongst them (as we have already declared in the second Book) that scarce one in ten but is addict-

ed to a brutish intemperance therein.

The Camp is always free from ordure and filth; there being holes digged near every Tent, which are encompassed about with Canvas for the more privacy and accommodation in mens necessary occasions; and whenfoever these places become noisome and full, they are covered with Earth, and the Canvas removed; fo that the whole Camp is clear of all excrements of men, as also kept more free from other stench (which may cause putrefaction) then the most orderly Cities of the World. If the march be in the Summer time, and the weather hot, the Beasts of Burden and Baggage begin to travel about feven a clock in the evening, and the Pulhams and great Visier presently after midnight; who are accompanied with fo many Lights as equal almost the brightness of the day. Those that carry these Lights are Arabians from the parts of Aleppo and Damascu, Men used to travel on foot, who are in Turkish called Massalageeler, over whom is a superintendent or chief called Massalagibashee, whose Office it is to govern and to punish these people, and is liable to answer for their disorders: the Lights they carry are not Torches, but a bituminous oily fort of Wood, which they burn in an Iron Grate, carried on a Staff made in the form of our Beacons; and of the fame fashion with those Lights we see drawn in ancient Hangings, and Pictures which represent Night-pieces of Roman Stories.

And fince I have discoursed something of the Turkish Camp in this return homewards, it will not be much from my promife to acquaint the Reader with what chearfulness and alacrity the Army marched this way after their ill fuccess; and also to declare the occasion that put a Hook into the Nostrils of this great Opprellor, and diverted him for the present from the farther spoil of Christendom. After the taking of the Castle called Serinswar by the great Visier, built by Count Serini (the which was the first original and occasion of the War) and the defeat of the Pashaw of Buda near Lewa by Count Sufa Governor of Gomorra; the Visier made many and various attempts to pass the River Raab, to make some Conquests in the parts of Croati and Styria, but by reason of the Forts the Christians had made along the Banks of the River, in every adventure lost considerable numbers of Men; at which loss of men and time, and the ill success near Lewa, the Visier being greatly moved, made another adventure on the 27th of July 1664. advancing with the gross of his Army as far as Kerment, a place between the River Raab and Terne; endeavouring there to make his passage with better success; but by the valour of the Hungarians and the affiftance of the General Montecuculi, were repulsed with extraordinary flaughter.

On the first of August following the Turk made another considerable attempt, and passed over in one place 6000 Janizaries and Albanians, and in an-

other

## Chap.XI. and Discipline in War.

other where the River was fordable, and not above ten paces broad, the whole body of the Turkish Horse crouded over in vast numbers, which caufed the Christians to join their Forces into one Army, and retreat farther into the Country, and put themselves into a posture of giving Battel to the Ene-

my.

r

as

ne

ny

to

nd

ns

ry

at

car

an-

an-

nt,

ea-

uc-

the lied

ade

in

her

As foon as the Turkish Army had thus waded over the water, the night following fell so much Rain, and fuch a Deluge came powring down from the Mountains, that the River which was fordable the day before, did now over-fwell its own Banks, and not passable without Floats and Bridges. As foon as the Army was thus passed the River, the great Visier dispatched immediately Messengers to the Grand Signior to acquaint him of his progress and passage; which news he knew would come very grateful; because in all Letters from the Grand Signior be was urged by threats and politive commands to proceed forward in his march, and not to fuffer the impediment of a narrow ditch to be an interruption to the whole Ottoman force, which was never before restrained by the Ocean. The Grand Signior having received this intelligence, as if the whole Victory and Triumph over the World confifted in the passage over the Raab, was transported with fuch an extraordinary joy and affurance of Victory, that all Hungary and Germany were already swallowed in his thoughts; and when by a fecond Message he received intelligence, that a Forlorn Hope of the Enemy, confifting of 1000 Men, was cut off, the Ouoman Court was fo transported with the joy and affurance of Victory, that to anticipate the good news, the Grand Signior commanded that a folemn Festival should be celebrated for the space of seven days and seven nights, called by the Turks Dunalma; in which time

time the whole nights were spent in Fire-works. thooting great Guns, Vollies of Muskets, Sound of Drums and Trumpets, Revelling, and what other Solemnities might testifie their joy and triumph. But scarce three nights of this vain dream had passed. before the Grand Signior awakened by intelligence contrary to what was prefaged and expected, of the defeat of the best part of his Army, shamefully commanded the Lights to be extinguished; and theremaining four nights appointed for joy, to be turned to melancholy and darkness. And indeed this rash joy was the more shameful and ridiculous, by how much more fatal and destructive the loss was to the Turks. For they being now got over the River, and the Christians drawn up in Battalia, a most furious Fight began, which from nine a clock in the morning, until four in the afternoon, continued with variable fortune; at length the Turks affailed by the extraordinary valour of the Christians, which were now of equal number to them, began to give back and put themselves into a shameful flight, leaving dead upon the place about 5000 men, and the glory of the day to the Christians: Turks who always fly disorderly, knowing not the art of a handsome retreat, crouded in heaps to pass the River, the Horse trampling over the Foot, and the Foot throwing themselves headlong into the Water, without confideration of the depth, or choice of places fordable after the great Rains; those finking, catching hold of others that could fwim, funk down and perished together; others both Men and Horse through the rapidness of the Aream were carried down the River and swallowed up in the deeper places: The water was died with Bloud, and the whole face of the River was covered with Men, Horse, Garments, all swimming promiscuously together; no difference was here between the

te

the valiant and the cowardly, the foolish and the wife, counfel, and chance, all being involved in the fame violence of calamity: Non vox & mutui bortatus juvabant, adversante unda, nibil strenuus ab ignave. sapiens à prudenti, consilia à casu differre, cuncia pari violentia involvebantur; fo that the waters devoured a far greater number then did the Sword; whilft the great Visier standing on the other side of the River was able to afford no kind of help or relief, but as one void of all counfel and reason, knew not where to apply a remedy. This defeat, though in Christendom not greatly boasted, by reason that the destruction of the Turks, which was most by water, was partly concealed to them; yet the Turks acknowledge the ruine and flaughter to have been of a far greater number then what the Christian Diaries relate, confessing that since the time that the Ottoman Empire arrived at this greatness, no stories make mention of any flaughter or difgrace it hath fuffered to be equalled to the calamity and dishonor of this. On the Turks side were slain Ishmael Pashaw. lately of Buds, and Chimscam of Constantinople by a shot from the enemy in his passage over the River, the Spakee lar-Agalee or General of the Spakees, and feveral other Pashaws and Persons of Quality fell that day, 15 pieces of Cannon were taken, with fome Tents and other rich Spoils: Of the Christians were flain near 1000; those of Note were Count of Naffan, Count Charles of Braconftorf Captain of the Guards to Montecuculi, Count Fucher, General of the Artillery, with many other Gentlemen of the French Nation, who deferve ever to be chronicled for their vertue and valour.

The Turks were with this news greatly ashamed, and dejected, having but two days before demonstrated excesses of joy, congratulated the happy news one to the other, sending Presents abroad after their manner, derided the Christians living a-

d

r-

)-

10

C.c

monest

mongst them with the news, exprobriated them with a thousand injuries, applauded their own vertue and valour, and the righteousness of their Cause and Religion. But on a fudden, intelligence coming contrary to their expectations, such a dampnels fell upon their spirits, that for some days there was a deep filence of all news at Constantinople; they that the day before fought for Christians to communicate to them the Miracles of their Victory, now avoided their company; ashamed of their too forward joy, and the liberty they had taken to contemn and deride the low condition of the Christian Camp. now the ill news not being able to be longer concealed, Prayers, and Humiliation were appointed publickly to be made at all the Royal Mosques both at Constantinople and at Adrianople, where all the Emaums or Parish Priests with their young Scholars were commanded to refort, finging fome doleful Chapter of the Alchoran.

The minds of the Soldiery after this defeat were very much discomposed, tending more to Sedition then to obedience, every one took license to speak loudly and openly his opinion, that the War was commenced upon unjust and unlawful grounds; that Comets lately feen to fall were prodigious foretelling the ill fuccels of the War; that the total eclipse of the Moon, which portends always misfortunes to the Turks, should have caused more caution in the Commanders of engaging the Army, until the malignity of that influence had been over-passed; and calling to mind the folemn Oath with which the Sultan Solyman confirmed his Capitulations with the Emperor, particularly vowing never to pass the Raab or Places where the Turks received their defeat, without a folid or reasonable ground of War; all concluded that this Invalion was a violation of the Vow, and an injury to the facred memory of that fortunate

Sultan,

Sultan, and that all endeavours and attempts of this War would be fatal and destructive to the Musselmen or Believers, and the end dishonourable to This opinion was rooted with much the Empire. firmness and superstition in the mind of the vulgar, and the rumours in the Camp (that the Visier had been cause of the Soldiers flight, by commanding them to retreat after they were engaged, upon a false alarm that the Enemy in great numbers were coming to fall on the quarters where the Visiers perion remained; and that this error was the first original of the flaughter that enfued) augmented their discontents and animolities against the Government. The Soldiery besides was greatly terrified and posfessed with the sear of the Christians, and amazed upon every alarm; the Afian Spahees and other Soldiers having Wives and Children and Possessions to look after, were grown poor, and defired nothing more then in peace and quietness to return to their homes; fo that nothing could come more grateful to this Camp, no largeffes nor hopes could pacifie the minds of the Soldiery more then the promifes and expectations of Peace. And this was the true cause that brought on the Treaty of Peace between the Emperor and the Turk, in fuch an instant, contrary to the opinion of most in the World; and gave occasion to the Visier to embrace the Propositions offered by the Rheninghen, then Resident for the Emperor (who was carried about according to the motions of the Turkish Camp, to be ready to emprove any Overtures of Peace that might be offered:) the Visier to shew his real intentions, flattered and carefled this Resident with the Present of a Horse richly furnished, a Vest of Sables, and a commodious Tent, whilst the Propositions and Condescensions on the Turkish part were dispeeded to Vienna; which were returned again with an entire Cc 2

n

ly

d

ly

ch

ıld

en-

Au-

the

on-

rti-

ices

t a

ded

and

ate

an,

affent to most of the Articles; and those wherein there might be any difference, were to be referred until the arrival of the Extraordinary Embassador. who was supposed might reach the Ottoman Court by the end of April. The Afian Spahees were overjoyed at the news hereof, and immediately obtained licence to depart, and most of the Militia was dispersed, every one with joy betaking himself to his own home. But this Embassador missing of his time allotted for his arrival, above a month later then he was expected, put all things into a strange combustion. I was then in the Camp when it was whilpered, that the Treaty was at an end, that the Christians had deluded them, and caused them to disband their Army, that fo they might fall upon them with the greater advantage; the mifortune of which (according to the custom of the Commonalty) was charged on the heads of the Governors; and the too much credulity of the Visier. But at length on the 28 of May 1665, news coming that the Emballador from the Emperor was arrived at Buda; the Visier the next day departed from Belgrade with his whole Army, which I accompanied as far as Niffa, about nine days march towards Adrianaple; and there having put an end to my business, and wearied with the flow pace, and heats, and other inconveniences of an Army, I took my leave of the great Visier, and proceeded further by longer journies to attend the Court at Adrianople: and that I may give my Reader an account of these Countries, and the nature of the people that inhabit them, I hope it will not be judged much besides my purpose, if I entertain him a little with a Relation of some part of my Journey to Belgrade.

On the 29th of April 1665. I departed from A-drisnople towards Belgrade; and on the first of May I lodged at a Village called Semeste, the first Town

I came to, inhabited by Bulgarians who are Christians, that day being a Festival: the Women upon the arrival of Guests came running from their houfes with Cakes of dough-baked bread which they called Togatch, only laid upon the Coals between two Tiles, which they foon kneaded and prepared for the stomachs of Travellers; others brought Milk, Eggs, and Wine to fell, and what elle their homely Cottages afforded, which they pressed on us with much importunity, the younger and handsomer challenging a priority in the fale of their Provisions before those who were ancient and more homely: These Country Lasses had that day put on their holy Garments, which put me in mind of those dresses I have feen in Pictures of the ancient Shepherdesses in Arcadia, being a loofe Gown of various colours with hanging Sleeves; their Arms had no Sleeve but that of their Smock, which though it were of Canvas or some very coarse Linnen, was yet wrought with many various works of divers colours; their hair was braided, hanging down at length behind, which fome had adorned with little shells found upon the Sea shoar, tied at the end with fringes of Silk, bobs, and tallels of Siver; their heads were covered with pieces of Silver Coin of different forts strung upon thread, and their Breasts were in the fame manner decked; those being most honoured, and esteemed most rich, who were best adorned with these Strings of Coin, and Bracelets on their Wrists, with which every one, according to her ability, had dressed and made her felf fine. Amongst these we passed with plenty of Provision, and a hearty welcome; for these people called Bulgarians inhabit all that Country to the Confines of Hungary, they Till all that ground, Pasture vast numbers of Cattel, and are industrious and able Husbandmen, by which means, and the liberty they enjoy by the final number

r.

ed

el-

ed

ia-

ess,

and

of

ger

hat

-ווווכ

abit

my

tion

n A-

May

nwo

ber of Turks which live amongst them, they pass their time with some reasonable comfort, and are more commodious in Wealth then they fuffer to appear outwardly to the envious eye of the Turks. Their Language is the old Illyrian or Sclavonian Tongue, which hath much similitude with the Ruffians; because this people is said to come originally from beyond the River Velga, and so by corruption are called Bulgarians or Volgarians. On the third of May we arrived at Philippolis, where we were civilly entertained at the House or Monastery of the Metropolite, or Greek Bishop of that place. this City rons the River Hebrus, having its original from the Mountains Rbodope, in fight of which we travelled towards Sophia, of which Ovid thus fpeaks.

Qua patet umbrosum Rhodope glacialis ad Hæmum, Et sacer amissa exigit Hebrus aquas.

The City of Philippolis is situate in a large and open Plain, and level, whereon are great numbers of little round Hills, which the Inhabitants will have to be the Graves of the Roman Legions flain in those Fields: A certain Greek had once the melancholy dream of much Treasure buried in one of these Hills; and this fansie so ofcen troubled him in his fleep, that it took a strong impression in his mind whilft he was waking, and fo far troubled him, that he could take no rest nor contentment until he had eased his mind to the Nasir-Aga, who is he who overfees the Water-works' and places of Pleasure belonging to the Grand Signior in that Country. The Turk, though he had a great mind to the Treafure, durst not yet open the ground, until he had acquainted the Grand Signior with the mind of the Greek, who upon the first intimation dispatched 1 1 115 230 1.

an

to

no

tha

the

hea

out

this

Der

OW

10 . 45

away Officers ( fo apt the Turks are in matters of Profit to catch even at a shadow) to open this Hill; to which work the Country Villages were fummoned; and whilft they digged very deep, not well understanding the manner and art of Mining, the Earth broke from the top, and buried seventyp erfons in the ruines: and so the work ended, and the Greek awaked from his dream. This Town hath one part of it built on the fide of a little Hill; two others are also near it, which appear like Bulworks or Fortifications on that fide the City; all the rest of the Country thereabouts being a dead Plain or Level. At this place remains no other Antiquity besides the ruines of two antient Chappels. built of Brick, in the form of a Cross, one of which the Greeks hold in great devotion, and report to be the place wherein St. Paul preached often to the Philippians; and with that opinion they often refort thither, especially on the Days of Devotion, to fay their Prayers: The Walls of the City are likewife very ancient, over the Gates of which is writ fomething in the Greek Character; but Time hath fo defaced it, that to me it feemed no longer legible; And so ignorant are the Greeks also, even such as were born in that City, and are Priests and Colories (which are the strictest fort of Religious Men amongst them ) who have nothing more to do then to attend to their Office and Studies, that they cannot give any reasonable account of the original of that City, who it was built by, or any thing elfe of the History of it, and with much admiration they hearken to us, when we tell them any thing what our Books relate concerning it.

From hence I departed towards Sophia, passing in this Journy the Montes Hemi, called by the Turks Capi Dervent, which is as much as the Gate of the narow way; the afcent hereunto is rugged; and fliarp, commodious for Robbers, who there have fuch Caves and places of refuge, that they defie very confiderable Forces that are fent against them. On the top of this Hill is a Village of Bulgarians, where the Women used to the diversity of Travellers, are become free in their discourse, and only entertain strangers, whilst their Husbands are in the Field. or with their Cattel, or fly away for fear of some injury from the Turks. Descending hence is a very narrow inclosure, on both fides being environed with high Mountains and Woods, which is a shady and melancholy Journey for the space of two hours; to this place the Heidouts, or Heyducks (as that people call them) frequently refort in great numbers out of Transilvania, Moldavia, Hungary, and other parts, which taking advantage of these close Woods, discharge Vollies of Shot on the strongest Caravans, and rolling Stones from the Mountains in the narrowest passages, do as much execution as with Canon; for, as I have understood, in one of those Dervents (for there are many of this nature in the Journey to Belgrade) 18 Thieves only killed above 300 Merchants, who for fecurity united together, and their whole Baggage and Goods became a prey to the Robers. In these places, thus fortified by Nature, the Inhabitants refifted the force of the Grecian Emperors, and killed Baldwin Earl of Flanders after he had subjected the City of Constantinople. Amongst these Bulgarians is a fort of people which they call Paulines, who had in former times strange confused notion of Christianity, pretending to follow the Doctrine of St. Paul, used Fire in the Sacrament of Baptism, and preferred this Apostle before his Master Christ: But there being some Roman Priests in those parts, that observing the ignorance of these poor people, and their willingness to be instructed, took the advantage, and reduced them all to the Roman Faith, to which now they are strict and superstitious, adherers.

Through those narrow Dervents before spoken of. we arrived after three days of weary Journey at Sopbia, a place so wholly Turkish, that there is nothing in it that appears more antique then the Turks themselves; it is situated in a pleasant Plain or broad Valley, between two high Mountains, the highest of them wearing a snowy head in the heat of the Summer Solftice, which is the reason that that City is cool and wholsome, but of a subtile penetrating air, being supplied with admirable waters of easie digestion, which come pouring down in great abundance from the Mountains, and supply the Town with plentiful streams in all parts of it. and are faid to be waters of those Fountains which There are besides these cool Orpheus delighted in. Waters, certain Baths naturally hot, to which the Turks refort very frequently, being of the same nature and vertue with ours in England. From this place we made nine long days journey to Belgrade, in which passage there is nothing more memorable then the desolation of the Country; and being there arrived, we pitched our Tent in the Camp, where after fix days we marched back with the Army, to whom nothing could come more joyful then their return home, and the conclusion of the War; by which may be observed in some manner, how far the nature of the Turks is degenerated from the ancient warlike disposition of the Saracens.

#### CHAP. XII.

Of the Turks Armata, or Naval Forces.

T Aving particularly run over the Force of this Having particularly run over the Force of this formidable Enemy and scourge of Christianity by Land, we are now to take a view according to the true method of this Discourse, of the strength of their Fleets and Maritime Forces; which though to a Nation lituated on the Continent, are not fo necessary or prevalent to defend themselves from their Neighbours, or transport their Power and Conquests into other Dominions, as they are to a People whose Habitation is encompassed by the Sea; yet certainly a Prince can never be faid to be truly Puillant, who is not Master in both Elements; for not to expatiate on the common Theme of the Riches and Power which arife from Navigation, it is sufficient, considering how often the mighty force of the Ottoman Empire hath been foiled and baffled by the small Republique of Venice, for want of true knowledge or faccefs, or application of their minds to Maritime Exercise to demonstrate of what efficacy in most designs is a well provided and regulated Fleet.

The Turks are now very much weakned in their Naval Forces fince the War against Candie, and are so discouraged in their hopes of success at Sea, that Ships and Galeasses, called by them Mahumes, are wholly in disuse amongst them; whether it be that they want able Seamen to govern them, or that they despair of being able to meet the Venetians in open Sea (for which those Vessels of Battery are only in use) they are fallen into a fancy of light Gallies, a sign that they intend to trust more of

their

b

an

m

wi

Ti

Bla

Gu

Ta

chia

que

ons.

for

Con

feve

ny V

At S. Midi.

like;

and t

for Sl

Consta Mistro

the O

cially.

their fafety to their Oars then their Arms; of which in the year 1661. (after the loss of 28 well-provided Gallies wreck'd with their Men in the Black Sea) the Visier Kuperlee built thirty others for reparation of that loss; but of that green and unseasoned Timber, that the first Voyage many of them became unserviceable for the Leaks; and the rest, at the return of the Fleet in the month of Ostober following, were laid up amongst the old and worn Vessels

It may feem a difficult matter to assign the true reason why and by what means the Turks come to be so decayed in their Naval Forces, who abound with fo many conveniences for it, and with all forts of materials fit for Navigation, as Cordage, Pitch, Tar, and Timber, which arise and grow in their own Dominions, and are easily brought to the Imperial City with little or no danger of their Enemies. For Timber, the vast Woods along the Coast of the Black Sea, and parts of Asia, at the bottom of the Gulph of Nicomedia, supply them: Pitch, Tar, and Tallow are brought to them from Albania and Walachia; Canvas and Hemp from Grand Cairo; and Bifquet is in plenty in all parts of the Turks Domini-Their Ports are feveral of them convenient ons. for building both Ships and Gallies; the Arfenal at Constantinople hath no less then One hundred thirty feven Voltas, or Chambers for Building, and fo many Vessels may be upon the Stocks at the same time. At Sinopolis near Trapefond is another Arfenal: at Midia and Anchiale, Cities on the Black Sea, are the like; and many parts of the Propentin, the Hellespont. and the Bosphorus, are such Ports and Conveniences for Shipping, as if all things had conspired to render Constantinople happy, and not only capable of being Mistress of the Earth, but formidable in all parts of the Ocean: and yet the Turk for feveral years, especially fince the War with Candia, and their defeats

at Sea have not been able at most to Equippe a Fleet of above 100 Sail of Gallies, of which 14 are maintained and provided at the charge of the Beves of the Archipelago, for which they have cer-

tain Isles in that Sea affigned them.

The Turks do neither want Slaves to bogue at the Oars of the Gallies; for Tartary supplies them with great numbers; befides, divers perions in Confantinople make it a Trade to hire out their Slaves for the Summers Voyage for 6000 Aspers, running the hazard of the Slaves life, who returning home fafe, is configned to the possession of his Patron: and if want still be of the Chiurma, as the Turks call it, or Slaves for the Oar, a collection is made in feve al Provinces of the luftieft and stoutest Clowns. called by the Turks Azabs, but by the other Slaves Chakal; these are chosen out of certain Villages. one being elected out of every 20 houses, the hire of which is 6000 Alpers, for payment whereof the other 19 Families make a proportionable Contribution; Upon receipt of their Pay they give in fecurity not to fly, but to ferve faithfully for that years Expedition: But these Menunused to the service of the Sea, unskilful at the Oar, and Sea-sick, are of little validity; and the fuccess of their Voyage may be compared to that in the Fable of the Shepherd, who fold his Possessions on the Land to buy Merchan-The Soldiers which are dife for Sea-negotiations. destin'd to Sca-service are called Levents, who come voluntarily and enter themselves in the Registers of the Arfenal, obliging themselves to serve that Summers Expedition for 6000 Aspers, and Bisquet for the Voyage: the stoutest and most resolute of these fellows are those called Cazdaglii, who are a certain fort of Mountainers in the Country of Anatolis, near Troy, whose Country I once passed through, with some apprehension, and more then ordinary

who they Batt

cr

Be

of

hai Sea

and

neit

Vel

and

vigilance

vigilance and caution to preferve my life; for being all Robbers and Free-booters, we admitted no Treaties or Discourses with them but with our Arms in our hands. Others there are also obliged to Sea-service, who are Zaims and Timariots, and hold their Lands in Sea-Tenour; but being not bound to go in person themselves, they bring or send their Servants (called in Turkish Bedel ) to supply their place every one providing one, two, or more, according to the value of his Lands, as we have before declared in the Chapter of the Zaims and Timariots. Some Janizaries are also drawn out for Seafervice, and some Spahees of the four inferiour Banners; and not to make too bold with the veterane Soldiers, command only fuch to Sea as are new and green Soldiers, lately registred in the Rolls of the Spahees.

The Auxiliaries of the Turks Forces by Sea, are the Pyrates of Barbari, from those three Towns of Tripoli, Tunis, and Algier; but these of late years have disused the custom of coming into the Turks assistance; yet oftentimes they ply towards the Archipelago, and to the Levant, but it is to supply themselves with Soldiers, and recruits of people for en-

crease of their Colonies.

The other part of Auxiliary Forces is from the Beyes of Archipelago, being 14 in number, every one of which commands a Gally, and for their maintenance have the Contribution of certain Islands in that Sea allotted to them; the which are better manned and armed then these of Constantinople, but these neither, are not willing too much to expose their Vessels to fight or danger, in regard that being built and maintained at their own charges, and their whole substance, they are the more cautious how they venture all their Fortune in the success of a Battel: These Beyes also give themselves up much

to their delights and pleasure, and employ more thoughts how to please their Appetites, then to acquire glory and same by the War; what they gain in Summer, when joined with the gross of the Turkish Fleet, is the Prize of the Grand Signior, but what chance throws upon them in the Winter, is

their own proper and peculiar Fortune.

The Gunners of the Turkish Fleet are wholly ignorant of that Art, for any person who is either English, French, Dutch, or any other Christian Nation, they design to his Office, whether he be skilful or unskilful in the management of Artillery; having an opinion that those people are naturally addicted to a certain proneness and aptitude in Gunnery; in which they find their error as often as they come to

skirmish with their Enemy.

The chief Admiral or Generalissimo of the Turkish Armata, is called the Captain Pashaw; his Lieutenant-General is called Tershana Kiabiasi; the next Officer is Tersane Emini, or Steward of the Arsenal, who hath the care of providing all necessaries for the Navy; but this place being bought, as almost all other Offices, occasions a necessity in these perfons to rob Mails, Anchors, Cables, and other Provisions of the Fleet to fatisfie the Debts they contracted for the Purchase of their Places: In the like manner doth every Ren or Captain of a Gally keep his hand in exercise as often as convenience offers; these are all for the most part Italian Renegadoes, or the Race of them born and educated near the Arfe-The Officers command their Chiurme or Slaves in corrupted Italian, which they call Franke; and afford them a better allowance of Bisket then is given to the Slaves in the Venetian Armata

The Turks now despairing of being equal to the Christian Forces by Sea, and to be able to stand with them the shock of a Battel, build light Vessel.

for

ſh

for robbing, burning, and destroying the Christian Coast, and aftewards to secure themselves by flight. and also to transport Soldiers, Ammunition, and Provisions, for succor of Candia, and other places of their new Conquests near the Sea-shoar.

The Arfenal at Venice is fo greatly esteemed by the Turks, that they feem not to defire the conquest of that place for any other reason more then the benefit of the Arienal; as a person of great quality amongst them said once, that had they made a Conquest of Venice, they would not inhabit there, but leave it to the Venetians, in regard that the City affords not fresh water, which is necessary for the use of their Mosques, and their Washing before Prayer; but that the Arfenal, and a Tribute would

fatisfie the defires of the Grand Signior.

But the Turks are not likely to be Masters of this Seat of Neptune, whilst they so unwillingly apply their minds to Maritime Affairs, who being conscious of their former ill success at Sea, and how little use they make of those advantages they have for shipping, acknowledge their Inabilities in Sea Affairs. and fay, That God bath given the Sea to the Christians, but the Land to them. And no doubt but the large Possessions and Richest they enjoy on the stable Element of the Earth, is that which takes off their minds the deep attention to matters of the Sea, which is almost folely managed by Renegadoes amongst them, who have abandoned their Faith and their Country. And it is happy for Christendom that this faintness remains on the Spirits of the Turks, an aversion from all Naval employment. whose numbers and power the Great God of Hosts hath restrained by the bounds of the Ocean, as he hath limited the Ocean by the Sands of the Seashoar.

## The Conclusion.

By the Discourse made in the three foregoing Books, it will evidently appear what sort of Government is exercised amongst the Turks, what their Religion is, and how formidable their Force; which ought to make the Christian World tremble to fee so great a part of it subjected to the Mahometan Power, and yet no Mean thought of to unite our Interests, and compose our Dissentions, which lay us open to the inundation of this flowing Empire: To which I shall add this one thing very obfervable, That the Grand Signior wages his War by Land without any charge to himself; an advantage not to be parallel'd by the Policy of any Government I ever heard or read of before; for his Spahees and Janizaries are always in Pay, both in War and Peace; his Zaims and Timariots have their Lands to maintain them; and other Militia's enjoy the fixed Revenue from their respective Countries: and yet notwithstanding through the expence of the Naval Forces, the building Gallies, and the like, matters not provided for those who laid the first foundation of this Government, the Revenue of the Empire hath been bankrupted, and by the corruption of the Officers, or ill management, been fold for 3 years to come, until all was redeemed and reftored again by the wisdom of that famous Visier Kupriuli, whom we have occasion so often to mention in the foregoing Treatife.

We cannot now but pity those poor Borderers in

Hun-

on

to

to

alle

COI

Co

as a

hav

With

pro

And

Rule

Hungary, Styria, Croatia, and other parts subject to the Incursions of this cruel Enemy, fince we know that in the last War not three English miles from Vienna, many poor people have been furprized and fallenlinto the hands of the Tartar and Turk, and fold afterwards into perpetual Slavery, this confideration ought to move us, who are barrocado'd and fortisi'd by the Seas from the violence of our Enemies. to bless God we are born in so happy, and so recore a Country, subject to no dangers but from our selves, nor other miferies but what arise from our own freedom and too much felicity; we ought to confider it is a bleffing, that we have never felt any smart of the rod of this great Oppressor of Christianity. and yet have talted of the good and benefit which hath proceeded from a free and open Trade, and amicable Correspondence and Friendship with this People; which having been maintained for the space of above eighty years, begun in the Reign of Queen Elizabeth of bleffed memory, preserved by the Pridence and admirable Discretion of a series of worthy Embassadors, and daily improved both in business and reputation by the excellent Conduct and Direction of that Right Worshipful Company of the Levant Merchants, hath brought a most considerable benefit to this Kingdom, and gives employment and livelihood to many thousands of people in Fugland; by which also His Majesty without any expence, gains a very confiderable increase of His Customs.

The fence of this benefit and advantage to my own Country, without any private confiderations I have as a Servant to that Embaffic, or the obligations I have to that worthy Company, cause me to move with the greatest sedulity and devotion possible to promote and advance the Interest of that Trade: And as some study several ways, and presente Rules by which a War may be seeft advantagiously

nanaged managed

#### The Conclusion.

managed against the Turk; I, on the contrary, am more inclinable to give my judgement in what manner our Peace and Trade may best be secured and maintained; knowing that so considerable a welfare of our Nation depends upon it, that a sew years of Trades interruption in Turkey will make all sorts of people sensible of the want of so great a vent of the Commodities of our Country. And therefore as I am obliged to pray for the glory and prosperity of His Majesty our gracious Sovereign; so likewise, as that which conduces to it for the continuance of the Honour of this Embassie in Turkey, and the prostable returns of the Levant Company.

## FINIS.

#### THE

# CONTENTS

Of the feveral

# CHAPTERS.

### The First Book.

Chap. I. The Constitution of the Turkish Government, being different from most others in the World, bath need of peculiar Maxims and Rules whereon to establish and consirm it self, Page 1

Chap. II. The Absoluteness of the Emperor is a great Support of the Turkish Empire

Chap. III. The Lesson of Obedience to their Emperor is tanget by the Turks as a Principle of Religion, rather then of State

Chap. IV. The History of Kiosem, or the Queen-

Chap. V. She Education of Young Men in the Seraglio, out of which those who are to discharge the great Offices of the Empire are elected; it being a Maxim of the Turkish Polity, To have the Prince served by such whom he can raise without envy, and destroy without danger

Dd2

Chap.

## The Contents.

Chap. VI. Of the Method	in the Turkish Studies and
Learning in the Seraglio	53
1	nick Affection and Friend-
hip the Pages in the Seraglio	
Chap. VIII. Of the Mu	tes and Dwarfs 62
Chap. Ix. Of the Eunus	:bs 64
	nd Apartments of the Wo-
men	67
Chap. X. of the Agian	
	r Azem, or Prime Visier,
bis Office; the other fix V	
the Divan, or place of Judi	cature 79
	es, Dignities, and several
Governments of the Empire	93
	anner the Tartar Han de-
pends on the Turk	105
	butary Princes to the Turks,
viz. the Moldavians, Val	
Raguseans, c.	111
	on and ruine which the Turks
	in Alia, and the parts most
	Seat, esteemed one cause of
the conservation of the Emp	
	tary Succession in the Govern-
	ion of an Antient Nobility,
against the Maxims of the	
	ent exchange of Officers, as
	ing another; a Rule always
	onducing to the welfare of the
Turkish State	139
	ral Arts the Turks use for in-
	uncipal Policy, without which
	re cannot continue nor be en-
creased	147
	er of Reception of Forreign
	urks, and the esteem is had of
toem	
	Cháp.
	Chap.

#### The Contents.

Chap. XX. How Embassadors and Publick Ministers govern themselves in their Negotiations and Residence among It the Turks 167

Chap. XXI How Christian and other Foreign Princes in particular stand in the esteem and opinion of the Turk 171

Chap. XXII. The regard the Turks bave to their Leagues with Forreign Princes 179

The Second Book.	
Chap. I. O F the Turks Religion in g	ene- 184
Chap. II. The Toleration in that Mahometanish	
its Infancy promised to other Religious, and in what n	nan-
net that agreement was afterwards observed	187
Chap. III. The Arts wherewith the Turkish Reli	igion
is propogated	195
Chap. IV. The Power and Office of the Mufti,	
the Turkilb Government in Religious Matters.	199
Chap. V. Of the Mufti's Revenue, and from wh	
	208
TO THE OCA TO	209
Chap. VII. Of the Endowments of the Royal Mot	
and in what nature Tithes are given for maintenan	
their Priests and Religion	213
Chap. VIII. Of the nature of Predestination a	
ding to the Turkish Doctors	218
Chap. Ix. Of the difference of Secis, and difag	
ment in Religion amongst the Turks in general	
Chap. X. Of the two prevailing Sector viz. of	

homet and Hali, that is, the Turk and the Persian; the Errors of the Persian recounted, and confuted by the Musti of Constantinople 225

Chap. XI. Of the ancient Secis and Herefies amongit the Turks 232

Chap.

## The Contents.

Chap. XII. Of the new and modern Sects ari mongst the Turks, and how dangerous some of then	
prove for raising Sedition in the Empire	242
Chap. XIII. Of their Religious Men; and first o	
Dervifes	261
Chap. XIV. Of the Order of Ebrbuhare	269
Chap. XV. Of the Order of Nimetulahi	272
Chap. XVI. Of the Order of Kadri	274
Chap. XVII. Of the Order of Kalenderi	277
Chap. XVIII. Of the Order of Edhemi.	280
Chap. XIX. of the Order of Bectasse	283
Chap. XX. Of the Order of Hizrevi, or Herewi	
Chap. XXI. Of the Marriages, Divorces, and ho	
Concubinage is indulged amongst the Turks	288
Chap. XXII. Of other parts of the Turkish	
ligion, and first of Circumcision	299
Chap. XXIII. Of the five ne effary Points which	
are required to constitute a true Mahometan, Viz. 1. h	
ings. 2. Prayers. 3. Observation of the Rama	
4. The Zacat. 5. Pilgrimage	301
Chap. XXIV. Of the Feast of Bairam, an	
Ceremonies used at that time by the chief Officers	and
Ministers towards the Grand Signior	309
Chap. XXV. Of the Prohibition of Swines Flesh	and
Wine	314
Chap. XXVI. Of their Morality, Good Works,	
Some certain account of their Laws; worthy obser	
(1) 경영 (1) 전 (1) 전 (1) (1) (1) (1) (1) (1) (1) (1) (1) (1)	317.
경기를 많는 아이들은 것이라 하는데 그리다 이 경기를 받는 것이 되었다면 하는데 하나 있다면 했다.	1 - 1.

## The Third Book.

Chap. I. OF the present state of the Milit cipline amongst the Turks	ary Dif-
cipline among ft the Turks	321
Chap. II. Of the Turkish Militia in general	326
Chap. III. A Computation of the Forces arise	
the Zaims and Timariots	329
Chap. IV. Of certain Customs and Laws	
amongst the Zaims and Timariots	343
Chap. V. Of the state of the Militia in Gran	id Cairo
and Egypt, and the Auxiliary Forces to the fore	
ed Militia of the Turks	344
Chap. VI. Of the Spahees	347
Chap. VII. Of the Fanizaries.	357
Chap. VIII. Whether the maintenance of an	
Fanizaries according to the original inflitution,	be now
agreeable to the Rules of Polity amongst the Tur	ks. 368
Chap.Ix. Of the Chiauses	373
Chap. X. Of the other parts of the Turkish	
viz. the Toptchi, Segbans, and Serigias, C	ebegee,
Muhlagi, Belli, and Delees	375
Chap. XI. Certain Observations on the	
Camp	381
Chap. XII. of the Turks Armata, or Nava	l Forces
at Sea	398
The Conclusion	494

# The Third Book.

play of the post of the of the Man of the	( )
Fripling ration the Imily 521	
U the Tambillo M. But to general 226	
The of Company of the Papers we for from	
etc see a financiata	
Description Colons and Long Mirred	
	0.7
343 V. or a given of the Militia in Canadi Cairo	
OHLXLE SEX M SHEETS	
-notation of some the area for a station-	
448	
** ** ** ** ** ** ** ** ** ** ** ** **	
Tree of the Thinkwist. The test to the	
N. V. Seabore to an among of an Army of	
one and administration of the same	
The state of the same of the said of the	S. 1953
1X all the Chiantes - 873	pri.) -
of the other parts of the Turby's Maria,	
Section Sections, and Sections, Coherence,	1
Corner of restour are the Tubility	
1/8	
and the Street of Americans of Noval Posts	
358	
424	

